REPORT

OF THE

Canadian Baptist Telugu Missions

FOR 1899.

ONTARIO AND QUEBEC MISSION
(Organized 1874.)

MARITIME PROVINCES' MISSION
(Organized 1875.)

Twenty-third Annual Conference

HELD IN

COCANADA

January 12—16, 1900.

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1900.

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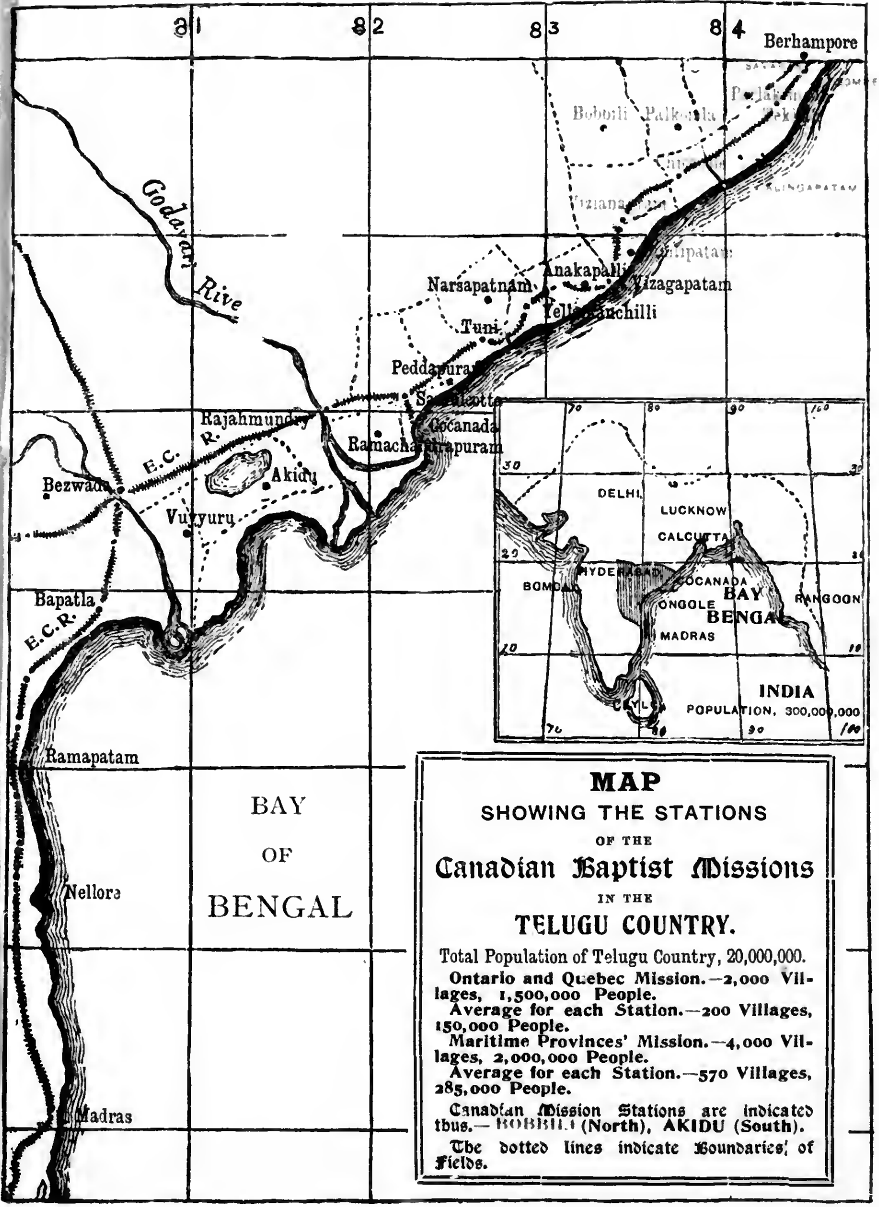

MAP

SHOWING THE STATIONS

OF THE

Canadian Baptist Missions

IN THE

TELUGU COUNTRY.

Total Population of Telugu Country, 20,000,000.

Ontario and Quebec Mission.—2,000 Villages, 1,500,000 People.

Average for each Station.—200 Villages, 150,000 People.

Maritime Provinces' Mission.—4,000 Villages, 2,000,000 People.

Average for each Station.—570 Villages, 285,000 People.

Canadian Mission Stations are indicated thus.— BOBBILI (North), AKIDU (South).

The dotted lines indicate Boundaries of Fields.

INTRODUCTION.

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper this or that or whether they both shall be alike good."—Eccl. 11 : 6.

Inspiring facts and plenty of them may be found in the reports.

Here are some of the things to whet your appetite. *Bible-women surrender their salary,* and yet continue their work because the love of Jesus constrains them. What would the critic of missions say to this?

Boarding girls ask for less food that they may use the balance in buying themselves Bibles. Truly they are learning that "Man shall not live by bread (or rice) alone, but by every word that proceedeth out of the mouth of God."

Widows and other women declare that there is nothing to satisfy them in Hinduism. They tell the missionary that the Gospel of Jesus touches their hearts and they long to be *satisfied.*

Hundreds of *bright children* in Cocanada, Chicacole, and on many fields, are gathered weekly to learn the Christian hymns, Scripture texts, and Bible stories. This direct evangelistic work among the children is one of the most hopeful features of the work.

The Indian pastor whose salary fell behind. Are these men hirelings? *Pedda Penki persecution and its results.*

The diabolical persecution at *Chinta Motu,* and the faithful disciples there. Read these things and let them feed your faith.

Changes in the Staff.—In March Miss Baskerville went on furlough after a very long and successful term of service. In July Mr. and Mrs. Archibald hastened away, nine months sooner that they had planned, owing to Mr. A's breakdown. We are glad to note that he is improving, and that they hope to return again after a somewhat prolonged furlough. In October Mr. and Mrs. Stillwell left for home after a futile attempt on his part to stand the climate. So much for the depletion of our ranks.

Now for the reinforcement. The Maritime Board came to Convention in August in utter straits. It was the darkness that is often deepest just before the dawn. The awakened interest during that memorable Convention resulted in the sending out of six missionaries, to cheer our hearts and help us bear the burdens. Mr. and Mrs. Churchill came back and brought with them their daughter Bessie, (not as a Missionary, however, though she may very naturally become one). Mrs. Sanford, after eight years at home (and during four of them separated from her husband,) has again taken up her work in India. Miss Gray also returned after a prolonged furlough. Miss Helen Blackadar, (a graduate of Acadia College and a teacher of considerable experience), and Miss Williams, now Mrs. Hardy, who spent a year at the Gordon Training School, were the new recruits. From Ontario Mr. Walker returned from furlough leaving his family behind. He has come to us in the fulness of the blessing of the Gospel of Christ. Word has come that Mr. Imri, a new recruit, has been appointed.

Statistics.—The tables reveal the following: Baptisms in the Northern Missions 41, in the Southern 358, total 399. There has been a total net increase in membership of 70—32 for the North, and 38 for the Southern field. Present membership in North 346; South, 3,944—total 4,270. The Northern Mission reports only 2 deaths. In the other Mission there were 65. Native Christians, North, contributed Rs. 448, or Rs. 1-4-0 per member. In the South, Rs. 4,118 were contributed averaging nearly Rs. 1-1-0 per member. This indicates an advance in the benevolence of the Churches. Last year the average per member was Rs. 1-2-0 for the North and Rs. 0-15-6 for the South. The Sunday Schools have increased from 119 to 180 during the year. This, I fancy, is due largely to the organising of evangelistic schools among the children which are conducted like Sunday schools, and have the same object, but are held frequently on other days than Sunday, and purely among the non-Christian community. The teachers have increased from 221 to 297, and the scholars from 3,146 to 4,219. The villages in which Christians live have increased from 247 to 281. There are still but two entirely self-supporting Churches in the Missions—at least as we define "self-support."

The Staff of Missionaries has increased from 49 to 51. Indian Evangelists from 95 to 99. Colporteurs remain at 13. Teachers have increased from 97 to 1[illegible], Bible-women from 41 to 45. There are two Medical Missionaries and 4 Medical Assistants in the Southern Mission.

The Semi-Jubilee.—The Ontario and Quebec Mission celebrated the termination of the first quarter of a century of its history last March. The Semi-Jubilee in the Maritime Mission comes off next November when special meetings will be held in Bimlipatam where the Mission was opened.

The Southern Mission has *apparently* had a far more inspiring history to record a much larger growth in the matter of converts. But it should be remembered this Mission started with more than 300 converts—having taken over a field that was producing largely, and in which an out-caste mass movement was spreading. The Maritime Mission had only about half a dozen converts to begin with, and throughout its history, the ingathering have been from many castes and non-castes, but in very small numbers—one or two at a time. There have been some small local *movements* among some of the castes that have been full of the deepest interest. The history of this Mission is not devoid of thrilling incident and inspiration—not without the evident token of God's mighty working. But its comparative unproductiveness is a mystery. On some of our fields the L. M. S. worked for many years before us and failed to secure any marked results. Some of the Maritime Missionaries have of late been following a different policy from that formerly in vogue. They have decided to concentrate largely on the non-caste classes and are locating the native workers in the midst of these people. It will perhaps be found that this recent departure is wise and that it will result in more rapid growth in the future.

Miss Eva D'Praser, who is a valued member of the Bimlipatam Church, has visited Canada during the year and her appeals to the home churches have been wonderfully blessed of God. This good Sister has contributed another Rs. 1,000 to our Savara Mission.

W. V. Higgins.

MISSIONARIES.

I.—The Foreign Mission Board of the Baptist Convention of Ontario and Quebec.

1. ON THE FIELD.

	Date of appointment.	
Chute, Mr. and Mrs. J. E.	... 1893—1895	... Akidu.
Craig, Mr. and Mrs. John	... 1877—1885	... Samulkota.
Davis, Mr. and Mrs. J. E.	... 1887	... Ramachandrapur.
Folsom, Miss E.	... 1884	... Cocanada.
Hatch, Miss S. I.	... 1886	... Ramachandrapur.
Laflamme, Mr. H. F.	... 1887	... Cocanada.
McLaurin, Miss K. S.	... 1893	... Vuyyuru.
McLeod, Mr. and Mrs. A. A.	... 1890—1888	... Anakapalli.
McLeod, Miss L.	... 1894	... Peddapur.
Morrow, Miss	... 1898	... Cocanada.
Murray, Miss Anna	... 1893	... Do.
Priest, Mr. and Mrs. H. C.	... 1895	... Tuni.
Priest, Miss Ellen	... 1893	... Do.
Smith, Dr. E. G. and Mrs.	... 1893	... Yellamanchili.
Simpson, Miss Sarah	... 1888	... Cocanada.
Stillwell, Mr. and Mrs. H. E.	... 1895	... Vuyyuru.
Walker, Mr. J. A. K.	... 1889	... Peddapur.

2. ON FURLOUGH.

Baskerville, Miss A. E.	... 1888	... Dundas, Ontario.
Laflamme, Mrs. H. F.	... 1889	... Wolfville, Nova Scotia.
Stillwell, Mr. and Mrs. J. R.	... 1885	... Toronto.

II.—The Foreign Mission Board of the Baptist Convention of the Maritime Provinces of Canada.

1. ON THE FIELD.

	Date of appointment.	
Archibald, Miss Mabel ..	1897	... Chicacole.
Blackadar, Miss ...	1899	... Vizianagram.
Churchill, Mr. and Mrs. Geo. ...	1873	... Bobbili.
Clark, Miss Martha ...	1894	... Chicacole.
Corey, Mr. and Mrs. H. Y. ...	1894	... Parlakimedi.
Gray, Miss A. C. ...	1884	... Do.
Gullison, Mr. and Mrs. R. E. ...	1896	... Bimlipatam.
Hardy, Mr. and Mrs. John ...	1897—1899	... Palkonda.
Harrison, Miss Maud ...	1896	... Bobbili.
Higgins, Mr. W. V. ...	1889	... Tekkali.
Newcombe, Miss Ida ...	1896	... Bimlipatam.
Sanford, Mr. and Mrs. R. ..	1873	... Vizianagram.

2. ON FURLOUGH.

Archibald, Mr. and Mrs. I. C. ...	1882—1878	... Halifax, N. S.
Higgins, Mrs. W. V. ...	1889	... Wolfville, N. S. Canada.
Morse, Mr. and Mrs. L. D. ...	1891	... Berwich, N. S.

SOCIETIES IN CANADA AND THEIR STATIONS IN INDIA.

1.—The Board of Foreign Missions of the Regular Baptist Convention of Ontario, Quebec and Canada.

Mr. J. G. Brown, Secretary, 225, Euclid Avenue, Toronto, Canada.

STATIONS IN INDIA.

Akidu, Anakapalle, Cocanada, Narsapatam, Peddapuram, Ramachandrapuram, Samulkotta, Tuni, Vuyyuru, Yellamanchili.

2.—The Foreign Mission Board of the Regular Baptist Convention of the Maritime Provinces of Canada.

Mr. J. W. Manning, Secretary and Treasurer, St. John, New Brunswick, Canada.

STATIONS IN INDIA.

Bimlipatam, Bobbili, Chicacole, Palkonda, Parlakimedi, Tekkali and Vizianagram.

SUMMARY OF MINUTES

OF THE

TWENTY-THIRD ANNUAL MEETING

OF THE

CANADIAN BAPTIST MISSIONARY CONFERENCE

Held at Cocanada, January 12—16, 1900.

The following members were present:—Mr. and Mrs. Morse, Mr. and Mrs. Hardy, Mr. and Mrs. Priest, Mr. and Mrs. Davis, Mr. and Mrs. Craig, Mr. and Mrs. McLeod, Messrs. Corey, Higgins, Sanford, Walker, Chute, Smith, Laflamme, and H. E. Stillwell, Misses Simpson, Folsom, Murray, Hatch, McLaurin, McLeod, Priest, Gray, Clarke, and Morrow.

Officers were elected as follows for the ensuing year;—

Organization.	**President**	..	MR. COREY.
	Vice-President	..	MR. PRIEST.
	Secretary	..	H. E. STILLWELL.

Each of the sessions of the Conference opened with a devotional meeting of from thirty minutes to an hour. The President's **retiring address** was delivered by Mr. McLeod, who, with large vision, unfolded the theme, "Fellowship with Jesus the Missionary." The **Annual sermon,** preached by Mr. Corey, was a searching and practical exposition, having for its subject "Love." Considerable time was spent in the hearing of Station reports and in prayer thereupon. The other chief items of that part of the Conference which was not devoted to business, were a **Bible Reading** by Mr. Walker on Sunday afternoon, the **furlough experiences** of Miss Gray and Mr. Walker, and a session devoted to the consideration of **Temperance.**

The following members were asked to report the proceedings of Conference for the Press:—

For the Canadian Baptist	..	MR. DAVIS.
,, Bombay Guardian	..	MR. MCLEOD.
,, Messenger and Visitor	..	MR. COREY.
,, Link and Baptist Review	..	MR. CRAIG.
,, Christian Patriot	..	MR. PRIEST.

The following **reports of committees** were heard and adopted :—
American Telegraphic Code Committee reported that copies of the Code had been secured and distributed to the missionaries of the two Missions.

The Telugu Literature Committee:—"Your Committee on Telugu Literature takes pleasure in commending to your sympathy the work of the Baptist Publication Society, and wishes to urge every member of this Conference to be a member of that Society. At the recent Annual meeting in Ongole the membership fee for missionaries was reduced from one rupee monthly to eight annas. The monthly fee for Telugu members was reduced last year from two annas to one. Your Committee regrets to see that the number of Telugu members is very small, and would urge the members of this Conference to stir up their churches in regard to this matter.

Your Committee would also call attention to the notice in the *Telugu Baptist* for November in regard to the Society's offer of *two prizes* of Rs. 75 and Rs. 25 respectively, for an original work in Telugu on **"Christianity: An Oriental Religion."**

The *Telugu Baptist* has been published by this Society for several years. During the past year the receipts almost covered the expenditure. Your Committee thinks the paper is worthy of more liberal support than it receives, and would urge all the members of this Conference to help in increasing the subscription list. A large list would enable the Society to give us a larger paper. Dr. Boggs has been appointed Chief Editor for 1900.

Owing to the departure of both Mr. Dudley and Dr. McLaurin, the **Society's depot** in Madras has not flourished. A Committee is now considering whether it is better to keep it in Madras or remove it to some other place. The depôt in Cocanada has been open during the past year, and has helped considerably in the sale of the Society's publications.

In your Committee's report a year ago reference was made to the proposed *new editions of the Scriptures* for our people. We understand that the British and Foreign Bible Society has granted permission to the A. B. M. U. to bind up their Telugu Old Testament with the New Testament used by our Missions. At the recent Conference in Ongole, Dr. Boggs, Mr. Heinrichs, and Mr. A. H. Curtis were appointed on the Committee in charge of this business. Your Committee therefore hopes that one or more of the editions so urgently needed may be issued during the current year. We also suggest that an appeal from this Conference to the Missionary Union would be helpful in furthering this matter."

The Conference *in addition to this report* recommended that the edition of the Scriptures referred to in paragraph (*b*) of the Literature Committee's report of last year be printed with maps if possible.

The Hymn-Book Committee:—"Your Committee on a new Telugu Hymn-Book has made some progress during the last year. The Committee appointed by the A. B. Missionary Conference a year ago and recently re-appointed, hopes to complete the work in co-operation with your Committee and have it ready at the beginning of the new century. We would repeat our request of last year, that members of this Conference would recommend any hymns specially appreciated either for the sentiment expressed or for the sweetness of the tune."

The Temperance Committee reported that no meeting had been held during the year, and that no aggressive work had been done.

Attention was called to the fact that the Temperance question in India was becoming an increasingly important one. Reports from some of our own fields show that opium and liquor are consumed far more than we suppose among some of our church members. Conference appointed a new **Committee on Temperance,** who subsequently introduced the following resolution, which was adopted:

Whereas alcoholic liquors and opium are very largely consumed by the lower castes and Panchamas among the Hindus, and also to a considerable extent among Christians in some places, therefore

Resolved that this Conference is of opinion that the Temperance question is a burning one in our Missions; and further that it is our opinion that all our Missionaries should be fully alive to the extent of this great evil, and should do all in their power to awaken a public sentiment, especially among our Indian Christians, against the evil.

Voted that the new Temperance Committee be instructed (1) to prepare blank forms asking for such data as they shall deem necessary, (2) to distribute these forms to the different Missionaries with the understanding that they be filled out and returned to the Committee not later than November 15th, 1900, and (3) to prepare a report on the subject for the next Conference from the data thus obtained.

The Sabbath Observance Committee :—"Your Committee on Sabbath Observance beg leave to report that whilst recognising the appalling forgetfulness, neglect, and disregard of the Lord's Day on the part of a large proportion of the professedly Christian people in India, they would direct the attention of the Conference especially to the question of the proper observance of the Lord's Day throughout our

native Christian communities, being fully assured that the great mass of our Christians are sadly destitute of a good conscience toward God in regard to the Lord's Day. Your Committee would also recommend that more definite and regular teaching on the subject be given, and would suggest in this connection that a tract on the subject be prepared in Telugu for distribution among our Christians."

Voted that Mr. Priest be requested to have a *tract on Sabbath Observance* prepared and published.

The Annual Report:—*The Editor of the Annual Report* proposed that the Report be improved by the admission of a few illustrations and that efforts be made to largely increase the circulation. These recommendations were adopted on the understanding that the cost per copy do not exceed seven annas.

Committees for 1900:—The following Committees were appointed for the ensuing year:—

Committee for Arrangements for the Quinquennial Conference:—Messrs. Craig, Walker, Laflamme, Higgins, Miss Gray, and Mrs. McLeod. This Committee is to act in conjunction with a similar Committee appointed by the A. B. M. Conference.

Committee of Entertainment for the Quinquennial Conferance:—Messrs. Laflamme, Davis, Corey, Misses Simpson and Folsom, Mrs. Craig, Mrs. Morse, and Mrs. Churchill, with power to add to their number.

Telugu Literature Committee:—Messrs. Craig and Higgins, and Miss Newcombe.

Hymn-Book Committee:—Mr. Craig, Mr. Morse, and Miss McLaurin, re-appointed.

Temperance Committee:—Mrs. McLeod, Miss Archibald, Messrs. Chute and Higgins.

Sabbath Observance:—Messrs. Sanford, Gullison, and Priest, re-appointed.

Mr. Craig was asked to prepare a **letter of greeting** and forward it to our Missionaries in Bolivia.

The Committee on Resolutions offered the following which were accepted by Conference:—

Missionary Co-operation:—"Whereas a large degree of mutual helpfulness and co-operation between our missionaries is desirable, and whereas a more intimate acquaintance on the part of our missionaries with the nature and needs of the work on the fields of others would tend to the furtherance of this end.

Resolved, that we encourage the members of this Conference to spend yearly a period of from ten days to two weeks in work with the missionary of some other field.

Samulcotta Seminary.—In connection with the report of the work in the Samulcotta Seminary, Conference recommended that the standard of entrance into the Theological department be the Lower Primary Examination.

Examination for Missionaries in Telugu.—The Conference were of the opinion that it would be better for the present not to enter into the scheme of the S. I. Association with reference to the examination for missionaries, and recommended that our two Canadian Conferences unite in a plan of examinations for missionaries.

H. E. Stillwell,
Secretary.

KARRE PETER,

Pastor of the Gunanapudi Church.

ONTARIO AND QUEBEC MISSION.

AKIDU.

In General this field has had no very special incidents of either an exhilarating or a depressing character to report. But the status of the field has progressed.

Some of the churches may show a decrease in *membership*, but we believe that is the only sense in which a decrease is marked. We think the quality of *Christian life* is on the rise quite generally, and our chief effort has been in that direction during the year. Especial care has been exercised in the receipt of candidates for baptism, consequently a large number of applicants have been refused. Thus the number of baptisms is smaller than might have been.

About the same number of evangelists has been employed as usual who have on the whole done fairly faithful work. A few of them have done very good work both in quantity and quality.

The **Gunnanapudi Church** has some distracting elements in it which hinder it from the highest progress. To try to get a higher quality of Christian life originated in this Church, we planned and carried out a series of meetings during the first eight days of October, in which Brother McLeod took up the book of Hebrews and explained it homiletically and drew some lessons for their practice. There is much that could be desired in the state of this church still. Their *chapel debt* is their greatest source of trouble. It is, as always was and will be, that the idler has plenty of time to find fault with the one who is working. What a blessing it would be to such if they could once get a view of themselves as others see them. There is still much work to be done in this church to make it a joy at every remembrance. Its pastor, Karri Peter, we fear is too much engrossed in the enlarging area of his farming and consequent finances. The church is complaining of the same. He is a good man, and has been a great man in the past, but his power is not increasing in the way we could wish.

The **Moturu Church** is making the brightest and best progress of any of the churches and shows the quality of its pastor. Seven converts were baptized in a new village which gives hopes of much more to follow. This church has on hand the construction of three new buildings for which the sites have been prepared at much cost, all

their own. They are now trying to buy trees to the extent of fifty rupees, with which they hope to burn brick enough to supply all these buildings.

A very successful mission school, in addition to the two already established and handed over to Government, has been handed over during the latter part of the year. This burden being removed from the Mission another has been undertaken in a new village.

The **Akidu Church** in its quarterly meeting in March declared for *full self-support*, making the second on the field. This church supports two evangelists and three teachers beside giving considerable sums to Sunday Schools, Home Missions, Bible Society, Tract Society, and Telugu Baptist Publication Society. The *spiritual condition* of the church during the year has perceptibly risen, some of its members now giving their *tenth* regularly as a sign of a better life within.

The **Shankarapad Church** has made the most noticeable *advance towards self-support.* The collections in this church in 1898 were Rs. 9 ; for 1899 they were Rs. 109-12-0 from a membership of seventy-six. *One good school* has been running in connection with this church during the year, which we hope soon to have over to the Local Fund Board.

The **Achavarm Church** is something like the Colair Lake on which it borders, in that it covers a great deal of territory but without much depth. A greater number of good workers is sadly needed in this church. It is impossible for the one man, good though he is, to do all that should be done. We are glad now to have secured a second to help him. There is hope of much increase in this church with more help.

The **Mallkimahammadupuram church** deserves our commendation for its spirit and effort. It is in a hard place. The caste people in all the region are the most bigoted and bitter of any. This church shows a decrease in membership chiefly through the dropping off of one village in which the Missionary of the C. M. S. in Ellore placed a teacher in a rather unexplainable manner. We still hope to arrive at an amicable settlement of this matter. One man in this church is a real pillar to the work in that region.

A membership of fifty-five report Rs. 91-9-0 collected during the year.

The **Pedda Kapavaram church** has been making substantial progress though they cannot make such a good showing towards self-support. They require some smoothing down from time to time as they seem to be of a rather erascible temperament. But they are usually found tractable.

The Church at Gudlavalluru has made little progress, we believe, on account of the quality of the workers.

The Church at Peyyuru is about as usual, but they re-erected their chapel during the last hot season which is a great convenience to the church.

Village school work is of an encouraging nature in the Kistna, but otherwise in the Godavary district.

Harvest festivals were held in nine of the ten churches in the early part of the year and were a success in helping and self-support.

Sunday school work has been pushed. Forty schools, seventy-two teachers and thirteen hundred and forty-six scholars have been at work learning the rudiments of Christian truth.

The Boarding School has done good work and made a good showing in the Inspector's examinations for promotions. One girl received training in Guntur, and two others are now in Nellore for the same purpose. Five of the six girls we sent to the Cocanada school passed their Primary and three boys have been sent to the Seminary from the IV. Standard. One teacher received Lower Secondary training in Masulipatam during the year.

Medical work has been more prosperous in self-support also. Over four hundred rupees were collected for medicines and treatment during the year. All those who are able are charged the full value for medicines, and something for treatment, while the very poor are given medicine, and sometimes food also, free. Many have been made *our friends* through the *Hospital work*, and are glad to receive us into their villages when on tour. The attitude of the caste people towards us is markedly different in villages near enough to Akidu to have been thus effected by the hospital work. They have begun to realize that we are their best friends—not their enemies.

As there is no place in the statistical tables for medical work they are given here :—

Inpatients	61
Treatments	2,781
Consisting of repeats	1,005
New	1,776
Christians	581
Mohammedans	148
Malas and other Pariahs	483
Castes	1,569

J. E. Chute.

Work among Women and Children.

The staff consists of five Bible-women.

Rather than review the routine work that is familiar to all who know anything of the life of a touring Missionary, I will refer only to the *special features* of the year.

Hot Weather Services!—During the absence of Mr. and Mrs. Chute in the hot season, *a daily Women's Bible Class* brought us great joy in that the women asked for it, and gave evidence that they were putting in some genuine study on the *Acts of the Apostles.*

A *Weekly Women's Meeting* in the *Malapilly* with average attendance of twenty-two was another source of joy, Regular *temperance lessons* in the Boarding School and in the large Local Fund and Caste Girls' Schools down town, *Mother's Meetings, Teacher's Meetings, Cottage Prayer Meetings, Bible Classes* in the Boarding School and the *Sunday School Work* in and about Akidu, pretty well filled the hot days.

In the line of **Self-support and Voluntary service among the Bible women** is to be found *the* movement of the year. A growing conviction in the mind of the Missionary, that the hundreds of Christian women on the Akidu field ought to be able, and should give the Gospel to the heathen women and children on the same field, led her, during the closing months of 1898, and early in 1899 to make a special effort to lead her Telugu sisters to recognise and assume their own responsibilities. Everywhere, without exception, all over the field, she was met with "if you take us on as Bible-women and pay us, as you pay Deborah or Annamma or Shantamma, we will work, but we do not intend to do their work for them."

Once in a rut it takes a good measure of grace and grit to get out of it, and it was not until the end of March that we had courage to lay the matter before the Bible-women. We told them of our struggle to get the Christian women over the field, to take part in the work, and of our utter and complete failure, and reminded them of the question they themselves are invariably asked everywhere, among the heathen —that is, "What is the amount of your salary?" And of the remark that always follows their reply,—"Oh, we knew you would not come to us with this word unless you got something by it." We asked them (the Bible-women) to consider whether or no they could not do more for the cause of Christ, by dropping out of the ranks of paid workers, and while getting their support some other way, (for love of Him who saved them and had passed on His Mission to lost souls, to them and all His children,) give two or three or four afternoons a week to the work.

They were quick to see the point and unanimous in their opinion that just such a movement was needed, and that indeed, without it the work among the women never could stand upon a proper basis, but with one voice they said "how can we get along without our salaries? We have had these salaries so many years that to manage without them now is quite impossible." We suggested prayerful consideration of the matter during the month before we hoped to meet again, confident that if we were following the Master's leading in taking the above step, He would, in His own good time, grant unto us our heart's desire. We simply put the matter before the women, and left it with Him and with them.

Time and space do not permit our going into details—to state it briefly, one after another they (the Bible-women) resigned their position as paid workers, and with one exception did it cheerfully. And at end of June the Missionary went out among the villages unaccompanied by the usual Bible-women, and found, to her joy, women all over the field, who were willing to give one, two, even four days, to work with her in their own and surrounding villages. The encouraging phase of this was that some of these women were coolies, and it was the busy transplanting season, and meant time and money to them. They all seemed to enjoy the Missionary's dependence upon them for company and help in the work.

In studying the question, we expected **the outcome of the movement** to be threefold.

1. We were convinced that there were women on the staff who never had been called of God, and we looked for this to be a testing time for them, and it was. They resigned their position with, I am sure, the best of intentions for the future, but it was not long before they were doing simply nothing.

2. We hoped that once the Christian women realized that there were no paid Bible-women, they would take up the burden themselves, and own the work as theirs, and we were not disappointed.

3. We hoped further, that once the Christian women recognize their calling and responsibility, they would, bye-and-by come to see that they could not overtake the work themselves, and would be ready to call women who could give most of their time to the work, and pay them to do so.

In the littleness of our faith we put this last away in the future, and were surprised and delighted when, early in December, one of the Telugu Pastors came to us and said "Amma, there is nothing being done for the heathen women, especially the caste women, in the villages of my Church. There are two or three women in the

Church who can read, but they do not know how to work, and they are afraid to go into the caste quarter of the villages. They want you to send down one of your old experienced Bible-women, to help them make a beginning in the caste homes and shew them how to work. They want her to stay a month, and the Church has decided to pay her, her old salary." Well, we praised the Lord, and continue to praise Him, and count the whole movement and its outcome thus for, a fitting close to a decade of prayer and effort on the Akidu field.

Children's Meetings conducted	185
Women's " "	153
House-to-house visits made by Missionary and Bible-women	2,755

FANNIE (STOVEL) McLEOD.

ANAKAPALLE.

ANAKAPALLE shares its missionary with Narsapatnam. The Field has no church organization, but regular Sunday and week-day services are maintained at the station, and the outlying villages are visited regularly by the **two evangelists** on the field. **Two Bible-women,** supported by the Telugu Women's Help-meet Society, are doing good work among the women in the town, and **three Sunday Schools** are giving the Gospel to the children. Two converts were received, and baptized into the fellowship of the Narsapatnam church.

Five Bibles. 56 Scripture portions, 144 books, and 684 papers were sold, and 3,696 tracts and papers distributed.

A. A. McLEOD.

COCANADA.

The Semi-Jubilee celebration occurred early in the year, when the Mission turned the twentyfifth milestone of years in its history. The mother church here, from which the others have been set off from time to time, welcomed Dr. John McLaurin, the father of the Mission, Rev. Karri Peter, the pioneer pastor from the banner church at Gunnanapudi, and from three to five hundred christian visitors. The celebration occupying five days of mountain top meetings, was a season of great refreshment and inspiration. A number, who had long been undecided, confessed Christ and were baptized during the course of the meetings.

The **Baptisms** have numbered 21 for the year. Eight of these were from the Madigas, 5 were from the Girls' Boarding School, 4 were household servants in the town, two of these being from the two mission houses, one was a man from a new village, and of the others (women) one had come all the way from Bobbili.

The Church Self-Support !—The removal of the *Industrial School* from Samalkota brought quite an accession of able-bodied members to the church. With almost 200 members on the rolls and the pressure of an 18 per cent cut on the estimates we felt the time had come for the native church to support her own pastor. In July the monthly offering system of giving by envelopes was adopted, a strong committee on finance appointed and the membership thoroughly canvassed. The result is that the church has paid all expenses, averaging about 40 rupees a month, has saved the mission Rs. 75, has raised the sum of Rs. 351 amongst its own members, surpassing all previous years giving, and has closed the year with a balance on hand. Jonathan, the pastor, though in poor health and not up to his former active effort, is very faithful in the discharge of his duties, and yearly grows in grace and a knowledge of the truth.

The **Sunday Schools** number about 25 with 50 teachers and an attendance of 850. Miss Murray has had charge of the school on the Compound under the superintendency of Mr. Venkatareddi, one of the teachers. There are 13 teachers and about 160 pupils in this one school. Miss Simpson, aided by Mr. Kessavarao, has established Sunday Schools, *in every part of the town*, and week by week marshals the hosts and teaches the blessed truths of the Gospel to *over 500 little ones* and many elders. Every available worker is utilized for this

purpose. Wood apples in the new schools, and a kindly interest in all, secure and retain the attendance. I could write a book on this work alone. It is so pregnant with incident and so full of promise.

The Day Schools have steadily grown in efficiency and attendance. So much so that in two of them I have had to double the number of teachers. The work is encouraging, and the results at the time of the annual examinations were, on the whole, satisfactory. Four prizes are given yearly in each class, one each for attendance, proficiency in studies, Bible knowledge and music, and for neat appearance and good conduct. Out of schools like these established 20 years ago are now coming some of the very best converts, who as boys there learned truths which years after have brought them salvation.

The Industrial School with 7 carpenters and the little plant that goes to make it up were handed over by the Samalkota missionary early in the year, and have been occupied ever since on the new house in the Davies' Memorial Compound, The men live in the dormitories of the old Girls' School in front of which a large leaf-roofed shed has been erected, and is used as a workshop, where from early morning to sunset the clack of hammers and the hum of saws make the air musical with a new song of hope for the depressed classes out of which most of our native christians have come. With the new year the present work on the new mission house will be completed, and the regular work of the school proceeded with, so that orders can now be received for all kinds of carpentry.

With the departure of Miss Baskerville in June the completion of the **new Mission House** fell upon me, and has taken a good deal of time and strength. It now stands as a permanent memorial and a model home for the ladies in their work. It has cost to date about Rs. 8,500. The doors and windows of the old house are not included in this bill. Two rooms, not now pressingly needed, have not been finished, and the outbuildings are not yet erected owing to a lack of funds.

Since November 12th, the Industrial School compound has been turned into a shipbuilding yard where the **new mission boat** for the Ramachandrapuram field is being built by a company of skilled ship-builders from the town. Mr. Davis is largely overseeing the work. An interesting ceremony was the laying of the keel on the ninth of December by the missionaries, the workmen, about forty christians and some of the teachers from the Girls' School.

The **Book Room**, under the management of Mr. Ezra Keller is growing in usefulness and power. The sales for the year, total Rs. 577, of which sum Rs. 178, representing 1,958 books and tracts, have been

to town customers. Two new almirahs have been added, and the stock has been made very much more complete.

The number of volumes in the library is now about 50. The books are not sufficient as yet to open out as a *circulating library*, but as soon as the number reaches two or three hundred this will be done. The reading room is provided with one daily, eight weeklies, all of which are religious but one, four monthlies and occasional other papers. Educated native officials, clerks in the Government Offices, teachers in the schools and a number of students from the College resort to the room. Old Mr. Ezra Keller has many a quiet talk with these visitors. He is of great service there. 125 copies of the Messenger of Truth are subscribed for monthly, eight copies of the Telugu Baptist and a number of copies of The White Ribbon, Progress and the Inquirer and other papers are taken by the Christians and others on the field.

Disappointed hopes !—Brother J. R. Stillwell and his family were with us on the field from August to November. For a short time he took over his full share of the work. My heart was filled with singing and a great joy. But when at the end of a month he was compelled to drop every effort my heart and health both failed me, and I have not been well since. They left November 2nd. We mourn the loss of these faithful servants of the Lord, who for 14 years have been amongst the best, the truest and the most useful of our missionaries. Mr. S. Hutchinson of the Strict Baptist Mission has been with me for over a year, and has from time to time helped in the work, and by his presence greatly relieved the oppressive loneliness. Failing health has compelled him to return to his home in London, England. He left on the 8th instant.

Summary of Work !—Though pressed with many calls that seemed at the time to interfere with my direct work of preaching the Gospel, I find that never before have I been able to preaeh so often nor to reach so many souls with the message. I have preached 268 times, and held prayer meetings and Bible classes, so that the total number of meetings has come to 392, and a total aggregate of 31,128, or 3,000 more than in any other year have been reached. Other meetings of various characters have numbered 105. To me this has been one of the busiest, and in many ways, the most blessed years of my ministry.

The lack of rain-fall on the field has been marked. Only 16 inches have fallen where there should have been 45, so that the shortage is 28 inches. The outlook is very gloomy indeed and the poor are in great straits.

Needs.—Another missionary, two native teachers, a Telugu newspaper and an assistant editor for the same, books for the reading room

and papers, magazines and periodicals, an acetyline gas magic lantern with a good series of Scripture views and a Remington Type Writer are the present pressing needs of the field which we daily lay before the Father.

H. F. Laflamme.

Girls' Boarding School.

The Staff consists of four Assistants:—

Abundant grace!—"God is able to make all grace abound toward you that ye always having all sufficiency in all things may abound into every good work" was the God-given promise which gave courage to take up this new and difficult work at the beginning of the past year. To the praise of His faithfulness and for the encouragement of any who may be entering upon untried paths would testify to its *abundant fulfilment*, in so far as self-effort has ceased and grace been permitted to work.

The Spirit's quickening power!—While there has not been manifested in the lives of the girls that deep work of grace one has longed to see, yet there have been evidences of the Spirit's presence in the quickening of dead souls. During the year five girls were baptized upon profession of faith in Christ. These have given bright testimony and some have manifested anxiety for the conversion of relatives. Several others are seeking salvation. A number of the girls have desired to have their allowance of food lessened that they may be able to buy New Testaments and hymn-books to be their "very own."

Causes for thankfulness!—We are thankful for teachers, all of whom, we believe, are possessed of the "new life" in Christ. Ezra Keller, so long a member of the staff, having obtained other employment has been succeeded by his daughter Mary. Thus the four assistants are all former pupils of the school. According to their ability they have done faithful work, for which they were highly commended at the recent inspection.

Another cause for thankfulness has been the comparatively good health enjoyed by teachers and pupils.

The total number of boarders enrolled during the year was 89, of day scholars 21. The average attendance was 77.

Anna Murray.

Work among the Women and Children.

The Staff consists of 2 Assistants, 4 Bible-women and 3 Teachers.

Encouragement.—As is usual there is more work among the women and children of Cocanada than the Missionary and her assistants can overtake, to say nothing of the work in the surrounding villages. New houses are continually opening and the number desirous of being taught is increasing, which last is an encouraging feature of our work.

In the **Caste Girls' School,** the attendance has been good, and the results of the examination satisfactory. The Brahmin Master, who rendered faithful service in the school since its opening in July 1892, died in July last after an illness of over 3 months. His place in the school was filled by a Christian young man whose work has been good.

A New School!—In March a small school for caste girls was opened in Jugganaikpuram, a palm leaf shed having been erected there on the Mission property, where Lakshmamma, a young Christian girl lives, who has passed the Primary Examination. She has charge of this school, and the examination results show that she has worked faithfully.

As in the case of the larger caste girls' school so here a Sunday School is held every Sunday morning with a fairly good attendance.

We are thankful for mercies vouchsaved us during 1899, and are hoping for greater things for 1900.

SARAH A. SIMPSON.

The Timpany Memorial Boarding and Day School.

Pupils.—The school opened in January with forty-six names on the rolls, of whom 12 were boarders. Of the 46, twenty-eight were girls, and 18 were boys. We closed in December with a total of 50; 32 girls and 18 boys; boarders 16.

Teaching Staff.—Miss Cazalet, our Head Mistress, failed in health in July, and for nearly two months was unable to render any assistance. She then took charge of the Infant, 1st and 2nd Standards, but in September was obliged to give up altogether and go home. Miss Trutwein, a trained Matriculate, waa engaged to fill the place of Miss Cazalet; and Miss Bouché, who had been absent for two months, took the Primary Classes again. Miss Tripp was our 1st Assistant

Mistress throughout the year, and did very satisfactory work. More than one of the parents have expressed their pleasure and satisfaction at the progress their children made under her tuition.

P. Venkataratnam Garu was our Munshi and had good results in his classes. At the close of the school year Miss Tripp and Miss Bouché both left us. To fill the place of the latter we have secured the services of Miss Martin, a former pupil, who is now a trained Lower Secondary. She is a good Christian girl, and we are happy to have her with us again.

Examinations.—One of our girls passed the Lower Secondary Examination, full test, and one passed it in Telugu, Second Language, Additional subject. Five pupils appeared for the Upper Primary Examination and *all passed*; one in the first class. Seven of our girls appeared for the prize examination in Telugu, given under the auspices of the Anglo-Indian Association, and all passed. Ivy Gibson won a prize of Rs. 6, Mabel Held, Rs. 3, Addie Bouché, Rs. 2, and three other girls won Re. 1 each. Rosa Held is entitled to a Certificate for having made commendable progress. Nearly all the pupils are fit for promotion.

Curriculum.—Classes were taught from the Infant Standard to the Seventh or Lower Secondary, and one girl studied for Matriculation, completing the most of the second year's work.

Scripture lessons were given to the whole school daily throughout the year; Parts I. and II. of Line upon Line being studied by the Primary classes, and the Book of Acts by the Forms. The deep interest taken in these lessons by the children, was an inspiration to the teacher; and it was encouraging to learn from the parents that even the youngest children remembered the lessons, and discussed them at home. It was very disappointing that there were no conversions during the year, but a word let fall now and then, showed that the seed sown had found lodgment in many hearts, and we most earnestly pray and hope that it may one day spring up into everlasting life.

Library.—The school library now numbers nearly 500 volumes, besides many year's unbound numbers of good magazines. Those who have so kindly and generously made gifts to this branch of the work will be gratified to know that the children are steadily acquiring a taste for reading.

Number of volumes read in	1897 = 431.
,, ,, ,, ,, ,,	1898 = 671.
,, ,, ,, ,, ,,	1899 = 822.

We are grateful for the bundles of papers which come from time to time for our English S. S., and trust that they will continue to be sent. The children look for them eagerly.

The trials and blessings of the school.—*Sickness* and *changes in the staff* made the year a hard and discouraging one, but the loving Father did not leave us without compensation. More than once when almost ready to despair, loving, encouraging words came from former pupils, showing that God was still blessing hearts that had been led to Him in this school, and *making us glad again* that the work had ever been started.

It is a work that is greatly needed for there is no other school-home between Calcutta and Madras where the moral welfare of this class of girls is so carefully looked after. Letters are often received from parents expressing their gratitude for the care bestowed upon their daughters, and their satisfaction at their improvement, spiritually as well as intellectually. Girls have come to us from places 300 miles south, and 400 miles north of Cocanada, and pupils, who have gone out from the school, can now be found in all parts of India and Burma. They are carefully trained in needle-work and house work as well as given a good education; our aim being to cultivate mind, heart, and hands. The Roman Catholics are making strenuous efforts to undermine our work. To cope with them our school must be well equipped with trained teachers and everything needed to make it efficient. It was a cherished wish of our beloved brother Timpany that this school should be a power for good to the English and Eurasian population, and through them to the Telugus. More than half a dozen excellent workers have gone out from us to work for the Telugus, and many more are doing more or less for them in a quiet way. Two of our present teachers were educated in this school and are earnest, faithful Christians. We ask your sympathy, prayers, and help.

We are most grateful to all who sent donations for our school treat. The children were made very happy.

"In the name of our God we will set up our banners."

Ellen A. Folsom.

Cocanada English Church.

A trying year!—Except for reverses the church has passed through an uneventful year. We mourn the sudden taking away of **Lionel Croft,** a young man of a very loveable disposition and of a promise that was only beginning to develop. The removal of brother **Charles**

Gaeton on promotion in the Marine Department of Government to a more responsible position with headquarters at Calcutta deprives us of the presence of one who was faithful and ever helpful. **Deacon George H. White** and his family have gone to Cuttack to open an agency for the large commercial firm of Messrs. Hall, Wilson and Co., of this place. The departure of this family leaves the church with only one male member and reduces the resident membership to 17. During 16 of their 22 years of residence in the place, brother and sister White have been identified most intimately with every effort of the church's life. She has been a teacher in the Sunday school, a visitor of the sick and needy, a counsellor and a true helper. He as Deacon, Clerk, Treasurer, Sunday School Superintendent, and as Pastor's substitute when occasion arose, has been indispensable in the entire round of the church's effort. The general regret felt at their departure was manifested in a largely attended farewell meeting on November 20th, and the value of their services by a generous and (for the congregation) large parting token from both the Church and Sunday School.

Mrs. Norfar, who in her absence from us, as in her presence with us, has been the only deaconess of the church, takes the Superintendency of the Sunday school and the office of Clerk. Miss Gibson becomes the Treasurer. The Sunday school continues with 7 teachers and 42 pupils.

The offerings for the year came to Rs. 355, which just cover the expenses. The building fund is still below Rs. 1,000 of the Rs. 5,000 needed to properly house this needy branch of the Lord's service. The membership at the close of the year comes to 44.

We long for more members, for a new church home, for the time when this work will command the time of a pastor paid by the work itself, and, above all, for that fulnesss of blessing without which all these are hopeless of attainment.

H. F. Laflamme.

NARSAPATNAM.

One missionary's time is divided between this field and Anakapalle. Early in the year, the Church called a pastor, and elected officers and committees to lead them in their work. These officers and committees report to the Church at their regular monthly meetings. The Church contributes half the pastor's salary, and takes commendable interest in the different departments of their work. Besides the pastor, and under his supervision, there are two evangelists and two Bible-women doing faithful work among the non-Christian men and women on the field, and six Sunday schools are doing good work among the children.

Monthly Meetings have been held with the workers, and considerable time spent in touring among the villages, with the pastor and evangelists. Six persons were received into church fellowship by baptism, and two by letter. Two were dismissed by letter, one excluded and one died. Present membership thirty-one. Net gain four. Contributions, Rs. 32-2-9.

A. A. McLeod.

PEDDAPURAM.

DURING the past year Mrs. Craig and I have continued in charge of this field; but the pressing duties connected with the work in the Seminary at Samalkot have prevented us for doing much for it. We rejoiced to welcome back Mr. Walker on the 6th December, and to restore the trust he had committed to us eighteen months before.

The Workers.—My chief contact with the workers has been at the monthly meetings. Some of the choicest Psalms have been committed to memory, and recited by them from month to month, and I have tried to show them the spiritual food each lesson contained. I think that some of them have responded to the instruction given.

Touring.—Mr. Davis, of Ramachandrapuram, kindly spent a week in February on tour in the Gokaram region. This was specially helpful, as I had not been able to visit that part during the latter half of 1898. Some were baptized during this tour, and the Christians in one village were stirred up to build a school-house. All I have been able to do in the way of touring was to spend six days at one of the out-stations with the Senior theological class. We preached the gospel in many villages, and used the magic-lantern every evening. The preacher and his wife and our Church members in that region were encouraged and helped by the visit.

Colportage.—The colporteur has continued on his way. Two of the preachers sold a good many tracts at a Hindu festival. In all 1,356 books and tracts and scriptures have been sold.

Boys' Boarding School.—When Mr. J. R. Stillwell was compelled to leave the seminary, and we were asked to take charge, we took the Peddapuram Boarding School with us to Samalkot. Fortunately there were dormitories enough for the boys and class rooms enough for the school work in the Seminary buildings. We have had 18 boarders, of whom four were from the Cocanada field. Mrs. Craig taught some of the classes in the Bible, and in English during most of the year. At the promotion examinations almost all of the pupils did very well, and three passed into the Primary class in the Seminary. The results show good work on the part of the teachers. Only one or two of the boys are professed disciples of Christ. We long to see them all safe in His fold. During the first term the Head Master's wife, who was the Assistant-teacher, was very ill for some weeks, but God graciously restored her, and we praise Him for it.

Day Schools.—Seven day schools have been conducted in as many villages with 60 boys and 30 girls in attendance. Some of these schools seem to be doing good work.

Sunday Schools.—Seven Sunday schools have been carried on during the year with 11 teachers and 90 scholars, and 2 schools for a few months with 6 teachers and 56 scholars; total 9 schools; 17 teachers and 146 scholars.

Self-support.—The seven churches on this field have contributed Rs. 189 during the year. Most of this have been expended in the support of the pastors in charge. The contributions are less than those of 1898. It is probable that the churches show in this the loss they sustain in the absence of the missionary's visits.

Famine.—It has pained us to see the shadow of famine falling on the field again. In some parts there is already a great scarcity of water. The condition of the people calls for our earnest and prayerful sympathy not only for them, but also for Mr. Walker, who went on furlough at the close of a period of scarcity and has returned to find another such time awaiting him.

Summary.—During the year 34 have been baptized, 1 restored and 2 received by letter. Six have died, 6 have been excluded and 5 dismissed by letter, the net gain is 20, and the membership at the close of 1899, 326.

JOHN CRAIG.

Women's Work.

Ir. Peddapuram.—God has allowed us to see something of the fruit of our labor. On the 30th of December Sayamma, the woman of the Raju Caste, mentioned in our last year's report, who, with her grandnephew, had been attending our services regularly, was baptized. She had learned to pray and knew much more about the word than many of our Christian women do as their only means of becoming familiar with it is as they hear it read and explained by others.

A copy of the New Testament had been given to her grand-nephew and he read every night from it to her, and the Kapu family in whose house they lived. Not only this but she can read herself. A few months ago Sayamma asked me to give her some houses to which she might go and tell of Christ. I replied that I could not well do so till she had been baptized. From that time she considered more seriously the subject of baptism, and few I think, even of our own people, realized the import of the ordinance better than did this woman who three years ago had never heard the name of Jesus. Several Kapu women say that they are believing, but they have not yet been given grace to give publicity to their faith.

Many receive us kindly and listen to our message with attention, but do not seem to have realized their personal need of the Saviour.

They are ready to acknowledge the folly of idol-worship, but bound by custom and superstition, are not ready to abandon it.

Compound Work.—On Saturday when at the station we conduct a prayer meeting with the women of the compound and a few others. As fruit from this work one has been baptized and another professes to be believing, while all are being strengthened by the knowledge of the word obtained by our mutual study of it.

Work among Children.—A small class in the Madiga petta forms the only work of this kind in which we have been engaged regularly. It is not very encouraging, but we will not be discouraged for we remember the word which saith, "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

On Tour.—Fifty-one days were spent. Scarcely ever do we meet with a rebuff on these tours. Good hearings are granted us everywhere.

The rest of the work is His and He is faithful. It will accomplish that whereunto he sent it.

L. McLeod.

RAMACHANDRAPÚRAM.

"Be strong and let your heart take courage all ye that hope in the Lord." This has been God's message to me during the year 1899. Many difficulties have been met and overcome, many troubles in the churches have subsided, and we have seen that the Lord is able to make the wrath of man to praise Him. We have great reason for gratitude and join with the Psalmist in exclaiming "What shall I render unto the Lord for all His benefits."

Work at the Station.—Preaching services have been carried on regularly throughout the year and considerable preaching has been done in the different sections of the town and near villages. Many handbills have been scattered and a number of tracts and Scripture portions sold. Mrs. Davis has had charge of the Boys' Boarding School and the Sunday School. The number of day pupils in the school have greatly increased. Some boys are walking four miles to attend, so we trust the influence of the school will be felt in all the near villages. The Boarding boys have provided their own clothes and paid four annas a month each towards their board. We are beginning self-support right in the Boarding School. During our first year on this field we charged fees, and this year we ceased to provide clothes. In future all pupils will have to supply their own books. This will be difficult for some, but the struggle will tend to develope character that is so much needed in this land of indolence.

Touring.—We have had much joy in visiting the villages and proclaiming the way of life. One hundred and twenty days of the year have been spent in this joyous service, and multitudes of men and women have been glad to listen. During our touring we have spent much time, holding special services with the Christians believing that if the Gospel is to effect the Hindus, it must first live and bear fruit in the hearts of the Christians.

Incidents in the Work.—In August we baptized a leper in Mendapett. His testimony in the church was the brightest we had ever heard in India. He went about like a bird that had lately found its freedom singing hymns and telling everywhere what great things Jesus had done for him. In less than three short months he was freed from his loathsome disease, and called to sing the song of Moses and the Lamb in the better country. But his testimony is still bearing fruit in that village.

Another incident. In December five widows were baptized in Kaleru. They were all from the out-castes. While we were singing a hymn at the canal bank I noticed five caste widows coming around through the fields to escape notice. They quietly stole up to the canal bank and joined in singing the hymn, and when prayer was offered they joined in the "Amen." These caste widows amid much persecution have attended services with the out-castes and have learned many hymns and texts of Scripture. They long to obey their Lord in baptism, but it means that they would be driven from their homes with no means of support. So they continue to witness for Jesus in their homes, and who can tell what the end may be ?

Still another incident concerning **the New Boat.** Our field is cut up with canals for irrigation purposes. We use boats on these canals to travel from village to village. Our old boat had done twenty years work and was in such a state of decay that it was fast becoming useless. The Board was struggling with a debt and there seemed no way for us to get a new one. We made our need known to the Lord and to a worthy brother at home, and as a result the sons and daughters of the late John Harris sent us the splendid gift of six hundred dollars for a new boat. In these incidents we see the hand of the Lord, and did space permit, we might mention many more.

We believe the work done by **Village Schools** will be a large factor in the church life of the rising generation. At present our deacons and church members cannot read, and hence the Pastor must be Church Clerk and Treasurer, Sunday School Superintendent and Teacher. How different it will be in the next generation ?

The Churches.—We had the joy of organizing a new church this year in Mendapett. That makes five churches on this field. These churches are small, but they are learning to support and govern themselves, and they are also learning to propagate the Gospel. In connection with these churches we have 17 Sunday Schools with 380 scholars. The work is all full of promise. 26 have been baptised. Members reported last year 347. Present membership 347. Contributions of Native Christians Rs. 273-0-0.

Where'er I turn I hear His voice
In all my walks I see His plan unfolding
Oh! May I make but Christ my choice
And spend eternity His face beholding.

J. E. Davis.

Work among Women.

Opening up of New Villages.—As there are two ladies of the Godavari Delta Mission touring on the west side of our field, I have left for them the villages on the Samulcotta canal and those within driving distance of Dowlaishvaram where we have no Christians, and this has enabled me to begin work in new villages to the South and East where no one is working besides ourselves. Fourteen new ones have been opened to the Gospel this year, and in them we have experienced the reception generally given to new comers. As a flock of crows disappear at the firing of a gun, so the appearance of a white woman is the signal for the sudden and complete disappearance of all the women on a given street who may be sitting gossipping in their door-ways, or chatting to one another across the way. However, as one walks quietly along with a native woman, (the presence of a Bible-woman in such cas somewhat allays their fears) we speak to one or another who may have been courageous enough to stand just inside the doorway. Confidence is gradually secured, we sit down and begin singing and talking till one after another of the women gather around us, and hear the wonderful story of Jesus' love. Before we leave the place, in many cases they will say "O, we were so frightened when we saw you coming, we ran away and hid, but when you come again we will be glad, and will come and sit down and listen to you, because we know you have come only to tell us of sin and salvation, and that is what we should know." In some cases, confidence is not secured on the first visit.

Books and Tracts.—On one tour, which was exceptional, we sold 100 tracts and portions, the village school-children being the most eager purchasers. Some 2,400 leaflets are given away annually. Those having hymns are the most appreciated. We generally sing the hymn printed on the hand-bill before distributing. One woman asked me one day what I would give her to help her on the way to righteousness. I said, I had nothing to give her, there was one only who could save, and this book told about Him and I handed her a gospel portion. She bought it, saying, she and others would meet together and have it read. When I told her it was the custom of Christians to meet every Sunday, and have some such book read and have worship, she said they would do the same. There are no Christians in that village.

The Cockshutt School for girls has been carried on without special interruption. I direct all the Bible lessons, teaching when I am in the station and giving over to my Bible-women when on tour. Nine have been promoted. We have only two high caste girls, the others are all Sudras.

Bible-women.—These, on the whole, have been disappointing this year. One has been anxious to build a house for her son, and much of her time and attention have been given to that. Another was laid aside for over two months by family cares. Another has gone to another field, and her place is not yet filled, and still another has by her imprudence been the subject of evil report. The one who left here to be our women's missionary in Anakapalle has, Jonah-like, run away from what we believed her God-given work, so what the Lord has now in store for her, we know not. The one engaged in her place has not the friendship of the women that Martha had, but she is plodding along.

Volunteer Workers.—Of these, one referred to in last year's report has by her conduct brought a stigma on the cause, and on a recent visit to her village those wall-enclosed houses were not open to us. Shantamma has been very faithful and is as enthusiastic as ever, she told me the other day that besides the seven women who had been baptized, many more had been inquiring, and she hoped their hamlet would soon be called a 'Christian hamlet.' The teacher's wife here also, who was a former boarding school girl, has taught the Komma women who attend their services many hymns. My heart was deeply moved one day when I saw one of these who had hitherto given most of her life to Pagan worship, rise in the congregation, and also when I heard her sing in her shaky voice the touching hymn చూడరే క్రీస్తుని చూడరే. (Behold the Christ! Behold!). She has not had courage to be baptized as yet. Rachel, the good deaconess of the Nalluru church, has been continuing in her faithful work, and has helped to shepherd the new ones brought into the fold. She cannot read, but knows many a portion of Scripture off by heart, and often recites more than those who can read. Three girls married this year from the Boarding School, have also willingly entered into the work. One goes out with my Bible-woman in R. one day every week. Another sometimes accompanies me on tour, and another helps her husband in teaching the women and children, all without any remuneration. This feature of our work is very encouraging.

The women have done well in contributing to the "Women's Helpmeet Society" work, but outside of the station have not met as regularly as I would wish.

A special feature of the Sunday School work was **S. S. Day** when the girls from two Sudra Sunday schools, the boys from two Panchama Sunday schools, and boys and girls from four of our Christian Sunday Schools met and sang the praises of God together, gave dialogues on scripture subjects, told stories from scripture and recited scripture portions.

My summary of work for the year is as follows :—

Visit to Houses	441
Visits to Villages	196
Meetings held	175
Bible classes	121
Schools examined	24
Bible Talks	10
Days on Tour	96

S. ISABEL HATCH.

Work for Lepers.

"Jesus, moved with compassion put forth His hand, and touched him, and saith unto him, I wlll : be thou clean." Mark 1 : 41.

Some time ago the attention of a few members of our Cocanada Conference was directed to the painful fact of the exceedingly large numbers of lepers in our different villages. The fact that one leper had been a waterman and bearer in a mission household for a lengthened period of time before the disease was detected led us to make particular inquiries as to the extent of the spread of leprosy especially in Ramachandrapuram Taluq. We found that the mother and sister of this same Christian servant had leprosy, and rather than look forward to the living death and poverty before them, has sought, we know how vainly, to find solace by throwing themselves into the waters of the Godaveri. This touched our hearts deeply. We also found in the Christian community of the Ramachandrapuram field no less than 20 lepers, and in 24 villages there were found 104 lepers, all within a radius of 15 miles of our mission station. We further made inquiries of those engaged in Leper Work in India, and of Dr. Bailey of Edinburgh, Secretary and Superintendent of the Mission to Lepers, and much encouragement was given to begin work among these afflicted ones.

A year ago, while the Conference was in session in Cocanada, a draft of $ 130 was received for the lepers of the Ramachandrapuram field. This encouraged us to begin the undertaking; and the Conference approving, appointed Dr. Smith, Messrs Laflamme and Davis, to consider with the writer, plans of work. The action of the Conference was approved by the Home Boards and steps were immediately taken to secure land. An excellent site consisting of two acres, was found. This was formerly called, "The Queen's Garden." Besides the amount on hand, there remained about $ 70.00 to be paid. Dr. Bailey, on his tour through Canada, made this want known to the Stratford

Leper Mission Circle, and the members made it immediately a matter of prayer with the result that before Dr. Bailey left, the sum was realised and forwarded to me.

A leaf shed has been erected on this land and one leper is now in charge of the place. Small sums have been received from different individuals, and we hope soon to begin the erection of buildings.

As there is no **Leper asylum** along this coast between Madras and Calcutta, we think the need very great, several of other missions have manifested much interest in the movement.

We desire the heart-felt co-operation and earnest prayer of all who hear or see this report that the work may be blessed of God to the salvation of souls. We would not only desire the blessings of salvation to be made known to all those afflicted ones who may come to us, but we would desire that such an institution should be an object-lesson to all around us to the readiness of the followers of Christ to go out and help those who are "without the camp," and to provide them with blessings temporal and spiritual.

On behalf of the Committee.

S. I. HATCH.

SAMALKOTTA SEMINARY.

As recorded in last year's report the failure of Mr. J. R. Stillwell's health made it necessary for the writer and his wife to take charge of the Seminary a year ago. It was hoped that Mr. Stillwell would be able to take up some other form of work after six or seven months at Coonoor; but a short trial showed that the only safe thing to do was to leave India.

New Experience.—After many years of field-work it was a great change to me to sit in the class-room from day to day; but it has been a pleasure to instruct the students in the Word of God, and in the truths it contains as set forth in Systematic Theology. Most of the six men in the Senior Class did good work as a rule, and seemed to be able to grasp the truths I attempted to impart. I found it necessary, however, to repeat some things very many times. The Junior Class contained three men and four women during the first term; but some of these left, and we had only two men and one woman during the second term. These all did fairly good work, Mr. N. Abraham and Mr. M. Jaganaikulu have taught some of the subjects in both classes as in former years.

It may be well to state here that the Theological Course covers four years, during the first two of which the Bible is studied and some literary work is done. The 3rd Standard Examination qualifies for entering the first year; the 4th Standard Examination for entering the second year, and the Lower Secondary Examination qualifies for entering the third year. In each case, however, the Bible lessons, as read in the various standards and forms in the Seminary, must have been studied to qualify for entrance into the various years in the Theological Department.

Literary Department.—In this department we have had 45 boarders beside a number of day pupils. In July we arranged for study hours in the chapel for the boarding boys; and weekly examinations were held from that time on Friday afternoon in all the classes. At the recent Primary Examination six boys passed in some optional subjects; eight passed the full examination, and three failed. In the promotion examinations of the 1st and 2nd Forms the results were very satisfactory with a few exceptions. Six boarding boys and one day pupil went up for the Lower Secondary examination. Three passed fully; one passed in all except one optional subject, as did also the day pupil. The other two failed.

The behaviour of the pupils has been good on the whole, but we have not seen any great spiritual awakening such as we long to see. The weekly prayer meeting has been a time of interest, and I have tried to set forth spiritual truths at the morning-prayers in the chapel. I believe much good seed has been sown in the hearts of the boys.

Health.—There has been considerable sickness, but only one death during the year. Daram Mokshanandam, a member of the Graduating class in Theology, passed away on the 5th November, after only a few days serious illness. It seemed a great loss, but we were led to remember, that this life is only God's school for his children, where he prepares them for that service, of which it is written, "His servants shall serve Him, for they shall see His face." Two other students were very ill in November, but God graciously spared them.

Teachers.—We had four Hindu teachers in the Literary Department until October, when the headmaster left, and Mr. N. Abraham, of the Theological Department, took charge. We have several students, who are trying to prepare for teaching, but most of them get on slowly. One passed the Matriculation examination a year ago, and is still studying in the Ongole College, preparing for the F. A. examination. Another made a second attempt at the Matriculation examination in December, and was successful; but has to try again, owing to the decision of the University authorities to re-examine successful candidates, because dishonesty was practised by a few candidates. A third was not allowed to go up for the examination, although he had been studying two years in the Matriculation class. He is to help us in the Seminary during 1900. Still another is to read a second time in the Matriculation class and hopes to succeed a year hence. So we are still living in hope. These young men need our prayers.

Mission Work for the students.—A Sunday service in a village three miles distant and another in the nearest Mala hamlet of Samalkot have given some of the Theological students a sphere of labour. Friday afternoon has been devoted by the Senior Class to preaching. The Seminary Sunday-school in the forenoon and three Sunday-schools in the Mala hamlets in the afternoon, have also afforded opportunities for work. The students of the Lower Secondary class have been foremost in the outside Sunday-school work.

The Seminary Church.—Service has been held both forenoon and afternoon every Sunday. The Principal usually preaches at the former and one of the teachers at the latter. A prayer meeting is held on Thursday evening. A few meetings to consider mission-work were held on Friday evening during the year. Mr. Abraham is Superintendent of the Seminary Sunday-school. At the I. S. S. Union

examination held in July, several of our pupils stood very high, showing that they had learned the lessons of the half-year well. We have had 10 teachers and 85 scholars in this school. In the hamlet schools we have had 13 teachers and 185 scholars, making a total of 23 teachers and 270 scholars in four schools. Just here it might be remarked that the wife of one of the teachers and our old ayah have done considerable work among the women of Samalkot. It might be stated also that we have held a service in English on many Sunday evenings during the second half of the year. The railway and the sugar-factory have brought some families to the place, and the service has been held for them.

The Seminary church has contributed Rs. 110 and the Samalkot church Rs. 5-12-0. Lately we have adopted the plan of putting our monthly contributions in envelopes. All the pupils are taught to give.

Statistics.—The Industrial Department was removed to Cocanada in March, and several members were transferred to the church there. It was found in revising the rolls that about 30 students, whose names appeared, were still members in the churches they had come from. Hence these were dropped. As we have not yet received the newer students into our membership, the number is small. Restored 1; received by letter 4; dismissed by letter 18; names dropped 30; present number 20. In the Samalkot church one died and one was excluded, leaving 24; total 44.

John Craig.

TUNI.

"The kingdoms of this world shall become the kingdoms of our Lord, and of his Christ." It has been the consciousness of the ultimate success of the Gospel that has encouraged and strengthened us in our work during the past year. This consciousness has been deepened by the increasing consciousness of Christ's hidden reserves.

Thanksgiving Festivals.—At the beginning of the year we arranged for a series of thanksgiving festivals in various centres of our field. It was something new for Tuni and most of the workers were dubious of success. Now, notwithstanding the year has closed with famine all over the field, from every side come requests for similar gatherings for the coming year. The offerings totalled upwards of Rs. 80, but the main results of the gatherings were to be found in the true rejoicing and spiritual quickening of the Christians.

Work among the Christians.—Our hearts have been saddened during the year by having to discipline some of our members. Two or three cases were peculiarly painful. We have however endeavored to emphasize the truth that purity *must* characterize the church of God. A conscience on sin as sin is a thing of very slow growth among many of our converts. This is hardly to be wondered at when one remembers the centuries of appalling ignorance and sin that lie immediately behind them.

There are those though who are a source of joy and encouragement to us. One man, having heard that a special work of grace was going on in a distant village, and that some ten were to be baptized there, walked over thirty miles that he might share with them in their rejoicing.

During the year special teaching has been given on the subject of Sabbath observance. Believing that it is only as we can fill the Sunday with holy duties for the Christians we can look for a proper regard for the day, we have endeavored to plan a Sunday service within easy reach of every Christian village every Lord's Day.

Self-support.—In the matter of self-support there has been considerable progress. The contributions for the year show an average increase per member of twenty per cent. over last year.

Sunday Schools.—Sunday school work is receiving increased attention. A number of new schools have been started in Tuni and the

adjoining villages in which the good seed of the word is being faithfully and regularly sown to bear, we hope, in coming days a gracious harvest.

Enlargement.—During the year a new chapel has been built at Chendurti for which the Christians there contributed half the cost, besides paying their preacher two rupees per month. At Rocotala-poodi, where we have a little handful of Christians who have but recently come out of the midst of dense heathen darkness, we have secured land for a school house and teacher's dwelling, and the Christians there have raised eight rupees towards the necessary building. Montimormadi, Tondingy. These are the names of two villages, the former of which is a place of pilgrimage, and the latter the synonym for all that is haughty, proud, and supercilious in Brahminism. During the year the Lord has graciously given us an opening in both of these places. The work in the former place is of the most interesting character. For nearly two years a number from this village have been asking for baptism, but, whilst encouraging them, we have very cautiously been keeping them waiting. Last Spring they asked for a teacher promising half of his support. One was sent with the result that we have there now one of the most promising schools on the field. In December we visited the village when eighteen came forward for baptism. Ten were received and the rest advised to wait awhile. They nearly all seem to be seized with the thought that now they are Christians they are to make known the faith to others.

From Tondingy some time ago two came asking baptism. Persecution proved too strong for one and he drew back. The other however continued in his request. Being satisfied that he had really been born again we baptized him. Shortly after the bitterest persecution arose. He bore all bravely until his wife and children with bitterest upbraidings left him. This proved too much and he went back. After tasting the bitterness of the backslider's way for some months, he has returned with penitence to his Master.

Anavaram is one of our centres where we have a preacher stationed. Three years ago in that section there were but two villages where we had Christians. Now there are Christians in eight of the villages of that section, and once every month a little company of about thirty gather in the central village to commemorate their Lord's death.

In Tuni we are rejoicing in the work opening up in the Madiga hamlet Three families, husbands and wives, have publicly confessed Christ.

Boys' Boarding School.—The attendance in the station school has been 15 day pupils and 16 in the Boarding Department. There has been an improvement in the quality of work done. Four have been

sent on to the seminary. During the year four of the boys have, by baptism, openly entered the school of Christ.

An Incident in the Work.—One evening, whilst preaching in a village, we noticed a man who seemed specially interested. He listened eagerly. In leaving we invited any who wished to converse more fully on the subject we had been talking about to our camp which was not more than half a mile distant. I had just finished my dinner when one of the preachers came to tell me that a man was waiting to talk with me. He had come an half hour previously, but not wishing to disturb me at my evening meal, they had talked with him. From the excited manner of the preacher I gathered that the case was one of more than usual interest. The man came and told his story. He came from a village back in the hills, and was simply visiting his relatives for a day or two in the village where we had seen him. For ten years he had been burdened with sin, and had been seeking soul rest, but alas! in vain. For seven years he had been thinking of going as a wandering devotee, thinking that thereby he would surely find that for which he so much longed. The only thing that kept him back from doing so was the fact that the thought of doing so did not appear in any way to lighten his burden. "But" said he "when I heard you telling of this Saviour and of what he had done, something within me told me that was what I wanted." Do we need to tell of the joy with which we sat and for the rest of the evening talked with him of Jesus. After prayer he left us claiming to be trusting in the one mighty to save. The next day he went back to his own village, and we have not seen or heard of him since, but we believe that the Spirit who had so manifestly begun His work will continue it.

Increase.—The number of baptisms for the year has been 30. Eight have been excluded leaving our present membership, 167.

H. C. PRIEST.

Work among Women.

There are five Bible-women on the Staff.

Another year's record is now added to the past, and in looking over it, the words of the Psalmist come to mind: "Thou crownest the year with Thy goodness." In the midst of many things to try one's faith, there have been so many tokens of the good hand of our God upon us, that we thank Him more and more that He has called us into this ministry, putting into our hands the Word of Life, and into our hearts His Holy Spirit to make this Word to us, and through us, the living Word.

A Young Woman's Testimony may be given as an illustration of this. She is a widow and has listened very thoughtfully to the message for some time. One day after about an hour's conversation, she said, "The religion you bring to us is so different from ours. What worship is there in ours? On certain days we must fast until we have gone to the temple and performed certain ceremonies, But as we perform them, is there any thought of worship in our minds! No! We have been fasting and are weak and hungry, and so want to hurry through and get something to eat. But the word you bring goes to my heart, and something tells me it is true."

The earnest way in which she said this, showed that it was no idle word she spoke, but one out of the depth of her heart. Although her neighbours ridicule her, she has let several feasts pass by unobserved. Lately she has learned the Lord's prayer and a number of verses, and is counting carefully the cost of coming out openly as a follower of the Lord Jesus.

In the midst of many who are indifferent, are *hearts longing to be satisfied*, and in such, His word awakens response. **Several tours** were made during the year. This part of the work increases in interest. In many cases, the yearly visit is the only opportunity the women have of hearing the way of life. In some villages, where heretofore, our reception was far from encouraging, this year we were given the most attentive hearing. As we left them we prayed that they might be enabled in the same loving, simple way they had received us, to receive Him into their hearts.

In Tuni there are so few women who can read, but during this year quite a number have become interested in learning the Lord's prayer, and Martha has done good work in the way of teaching this and other portions.

The Work amongst the Christian Women.—At the station has been a pleasure. Each Friday a prayer meeting has been held. "The fruits of the Spirit" furnished us with topics for some time as we studied them one by one.

Besides this a Bible class for the workers was taught twice a week while in the station. Others joined us in our study of the life of Christ, and we have found fresh treasures in the old, old story,

The monthly meetings of the "Women's Help-meet Society" have been times of blessing, and we are rejoicing in several new members, who show real interest in the object of the society, the encouraging of each other to find out the various ways in which we as women can be helpful and then do it.

Three Sunday Schools besides the compound school have been carried on. In these about 100 children are learning lessons that we trust will influence their lives for eternity. This work is proving a blessing in another way. Some of the teachers are learning the joy of Christian service in a deeper measure than they ever knew before.

Ellen Priest.

VUYYURU.

A SURVEY of the daily record of Mission work reveals the fact that during the year the Word, whose "entrance giveth light," has been proclained by us in one hundred and thirty villages. Many of the non-caste laboring class have expressed a desire to join the Christian community, but have found the Fourth Commandment a saying hard beyond their courage to accept. As usual the Sudras have given the Gospel a quiet and respectful hearing, but apart from three, who we trust, are secret believers, we know of none who have any definite intention of governing their lives by its precepts. As regards the Brahmins, the state of mind of the great majority is suggestive of Bunyan's pregnant picture of old, Mr. Prejudice, with his guard of sixty deaf men, holding ear-gate against King Shaddai. However, we are convinced that the way of the Lord is undoubtedly being prepared in the clear consciousness of whatsoever things are pure and lovely, which is being formed in all classes by our teaching.

The Workers.—One of these, a new comer, bearing the usual testimony from his missionary, proved to be a wolf in sheep's clothing. His name, given here for the protection of missionary readers, is Gangavarapu Abraham. His sin consists in the abandonment of wife and children, the betrayal, robbery of even her jewels, and consequent desertion of a young girl belonging to the C. M. S., and the unspeakable injury he wrought to the cause of Christ. But over against this one dark record we are glad to be able to say that all the other workers, with perhaps two or three exceptions, have rendered honest, earnest service. The testimony of a Government official in reference to R. Samson's influence is worthy of record. This officer, who is the Tahsildar of the Taluq in which this preacher's village is situated, informed me that a few years ago the place had a very unsavory reputation, and figured frequently in criminal proceedings. He then added that a perceptible change had taken place in the character of the village, and concluded by saying that this improvement was commonly attributed to the efforts of the Christian teacher there, assisted by the Christian Biblewoman, Jane. Another worker has been pastor in his native village for over ten years, yet the respect and attention he commands, even from the Sudras in his own place and all the region round about, is beyond question. His congregation, who are responsible for half of his support, have fallen into somewhat heavy arrears, owing to the failure of the dry-land crop in that vicinity. Expectant of the usual plea for

increased Mission help, I was exceedingly refreshed upon my visit to his people to be told by him that I need not press them in reference to the debt, as times were hard and he was as well off as they. Each month, irrespective of these arrears of salary, he adds together the gift of the Mission and those of his congregation, and contributes one-tenth of the total to the work of the Lord. As he is a man quite careful in matters financial, the generous disposition now being wrought in him is all the more striking and encouraging.

The Churches.—Eight years ago my predecessor accepted the charge of a Christian community in the Nizam's Dominions, numbering about twenty. Since then the Vuyyuru work has well nigh trebled, and the care of the far-away congregation has been increasingly difficult. In July, with the sanction of Conference, this work was handed over to Dr. Timpany of the A. B. M. U. The church at the time of the transfer consisted of eighty-one members living in nine villages. In June the Meduru church, with a membership of one hundred and twenty, residing in seven villages, was recognized. There are therefore now, as heretofore, five churches in the field.

Steadfast amid persecution!—The work in the islands of the Kistna river has grown in the last three years from a membership of twenty-five to one of over one hundred. The forty people from one village baptized two years ago are all steadfast, with the exception of one, whom we fear, we shall be obliged to discipline. In Chinta Motu, a new village, seven have been received. In the hope of frightening these new converts into an abandonment of their faith, the caste-people had burning cinders placed in the corners of the grass-roofs of their houses during the night. We ourselves saw the blackened traces on one house, where the dry roof had become a blaze and had been saved only through the great vigilance of the little Christian band. The attempt miserably failed. The whole seven are steadfast, and a number of others are in attendance on prayers. It is in one of these island villages that the three Sudras referred to above, are, we believe, resting their hope of salvation on the Crucified One. They have, as yet, however, been given sufficient courage to brave the affliction which would be consequent on a public confession of their faith. The arm of the Lord has been most strikingly laid bare in the case of the village of Ayyanki. For many years there have been but two Christians here and no signs of fruitfulness. Our own faith was not much stronger than that of the pastor, who confessed that he left but one page in the church register for this village because he believed no more would ever be needed. But the spirit, blowing where He listed, rebuked us by His mighty moving upon those villagers. Eleven

heads of families have been baptized, and about thirty others have been under instruction for some time. May the Lord protect and complete the work thus begun.

The Cholera goddess!—The village of Kadavacole, which for some years supported its teacher, still gives us much anxiety. Two parties have arisen, one of which refuses to attend services. The congregation has been afflicted with cholera in its most virulent form. Such was the extremity of their fear, that whilst abstaining from all idolatry and assembling daily for prayers, they submitted to the heathen demand for a contribution to appease the wrath of the cholera goddess. Only one man refused, Samson the deacon, in whose home four had died. Great as was his grief his courage was even greater. Like a prophet of old he stood alone among his sixty fellow Christians, and thundered out his protest against their sin. It is only fair to add that the erring ones have shown sincere repentance for the offence committed in the hour of mortal fear.

Self-support—two Encouraging Facts!—We find more and more that eternal vigilance is the price the missionary must pay even to hold what has been already secured in this matter of self-support. We have but two bright things to record. All but three of the paid workers have contributed one-tenth of their income for Christian purposes. That is the first. And the second is this. The village of Mahaishvarapuram, which, from the first, has given nearly one-half of its teacher's support, has magnified its gifts, and built a house of worship costing sixty rupees. The Mission gave no help whatsoever. This is the first instance of the kind on the field as far as we know. We count it worthy of all imitations, and the more so as there are but seven Christian families in that place.

Expansion.—In the transfer of the Menole Church nine Christian villages were given up. During the year we have gained five new ones, so that there are yet over seventy villages in which Christians live, The most noteworthy of the new ones is Avinagedda, where twenty people were received. Fifteen years ago a few were baptized here by Mr. Craig, but for ten years past the village has been heathen. On beyond as far as the sea, some fifteen miles distant, no evangel appears to be proclaimed. We hope to make a tour in this new region in March, if the Lord will.

Medical Work.—Three years ago a man was sent from the Vuyyuru field to Yellamanchili to learn compounding from our medical missionary there. After two and a half years of training he returned to us in July last. He began with a small supply of medicines and instruments. Since then 540 people have been given medical aid, and Rs. 125 worth of medicine sold. The work is entirely self-supporting,

and we believe is a means of commending the religion of Christ to those who know Him not.

Bible Lessons.—Meetings have been held monthly with the workers, and an effort made not only to find out their faithfulness or unfaithfulness in the discharge of their duties, but also to give them such teaching as will lead to a true conception of their service. We desire to make grateful acknowledgment of the generous help given us by the missionary in Anakapalle. Though pressed by his own work, he, nevertheless, kindly spent four days in Vuyyuru, unfolding the deep and living thoughts of the word of God to the preachers and teachers. The teaching was in demonstration of the spirit and with power. We believe we shall see its fruit in the workers all through the coming year.

Summary.—One hundred and twenty ight have been baptized, eighteen have been received by letter or on experience, and three restored. There have been twenty-two deaths, fourteen exclusions, three dropped, and eighty-one given over to the A. B. M. U. The Christians have contributed Rs. 704, and the Boys' Boarding School fees amount to Rs. 48.

The present membership of the field is 1,036.

H. E. STILLWELL.

Work among Women.

"Commit thy works unto the Lord, and thy thoughts shall be established."—Prov. 16 : 3.

How often the year ends quite differently from what we, at its beginning had expected or hoped, what changes take place in plans for work! Sometimes a pet scheme has to be abandoned for another more expedient at the time, but less desirable in itself. Sometimes a most encouraging beginning dwindles to a most insignificant end. In glancing over the year we realize that the Lord has been trying our faith, opening our eyes, and calling out our deepest thought and best effort. The year has had its discouragement. What year has not? —but we are "not in despair," for the encouragements have not been wanting and for the rest we are l rning many lessons of faith, patience and precious experience.

Bible Women.—We began the year with five and ended it with the original three. The remaining two were importations, and for one reason or another, have returned to their own homes. While they were with us they did good work. Those who are left belong to the field, and are each in her own sphere, most valuable workers. During

the year they have toured, or taught the heathen and Christian women in the villages where they live. The force at present consisting of three women is not large enough for this vast field, and we are asking the Lord for more. At the same time we feel that the time has come when more of our educated women, especially the wives of the workers on the field must be led to take up voluntarily some definite Christian work. We are looking for an advance in this direction next year, and may be that the Lord is not providing us with salaried workers. in order that the urgency of His work may call out *unsalaried* ones. His will be done!

Station Work is going steadily forward- We try to dispose our small forces so that one worker, at least, shall be working in the town all the time independent of the touring party. The Sudra part of the town has been thoroughly worked, and, with one or two exceptions, every home is open to us. We cannot report any definite progress among the Brahmins. The majority of these homes are still closed to us. We have done what we could and shall keep on, but the fact of prejudice is hard to take. In a few homes we get an occasional hearing, and last month we were invited to a new house. The Christian women of Vuyyuru have been taught portions of Scripture, and the heathen women of the Madiga and Mala hamlets been regularly visited. There are signs of interest among them. Whenever possible a weekly prayer meeting for women has been held.

Touring has been, as always, most encouraging. The Lord has signally blessed this department of His work, and again we have been surprised and rejoiced at the readiness of the caste women to hear the Gospel. During one trip we visited a village where no white woman had ever been before, and we were afraid the women would be too timid to receive us. But on our return from the Malapilly the caste women were on the look-out for us in the street, and carried us off to one of their houses where we spoke for some two hours to a large audience. In more than one new village, the Lord has been better to us than our fears, and has given us an abundant entrance into the houses of the people—especially the Kammas. The women of the out-villages in the seldom visited regions listen with a heartiness and a peculiar interest quite unknown in the mission station. Many a caste woman on the field has become near and dear to us through the Gospel, and heart has touched heart as earnest questions were asked, and the way of life pointed out. The memory of those eager loving faces will never cease to appeal silently to the hearts of the Vuyyuru "workers among women."

In every village, as far as was practicable, meetings for Christian women have been held usually in the tent on Sundays. These have

invariably been fully attended. Every Sunday a Sunday school is held, and often on week days too. During the year we have been enabled to tour 87 days and visit 78 different villages. **The work among the Christian women and children** is being more thoroughly organised than formerly, Scripture portions, Bible verses and hymns have been more universally taught and more regularly taught than ever before, but there is still room for more effort along this line. There are 6 women's Circles on the field, an increase of 2 over last year. Twenty-three Sunday schools are attended by an average of 271 scholars. We are glad to be able to say that a few of our lay menbers are voluntary workers in these schools. There are on the field. two Sunday schools for grown folk.

K. S. McLaurin.

YELLAMANCHILI.

The Staff consists of five evangelists. Our prayer for some one to take up a share of the work has been answered during the past year in the appointment of Bro. McLeod to Anakapalle and Narsapatnam, and our hands have been, to some extent, freed to take more hold of the work in Yellamanchili.

The need of a lady Missionary.--We shall however continue to appeal in vain for a lady missionary to work in the homes of the people on this field.

Many opportunities to enter houses are created by the medical work, but are lost because the missionary's wife finds her hands full of school work, and the establishment of a base of supplies for her husband on tour. Many homes opened, during Miss McLaurin's stay with us, are closed to the Bible-women when unaccompanied by a missionary lady. A single lady can undoubtedly find full employment in the instruction of Christian women, but we believe that in the pioneer stages of the work on these comparatively new fields her assistance is imperatively demanded, or much valuable time and opportunity once lost can never be recovered.

If our cause is worth the attempt that attempt should be concerted and adequately planned lest having under-estimated our fold we waste our time and strength in futile endeavors.

Station Work.—Time at home is very fully occupied by medical work, but in addition to this we have our usual Church services and Sunday schools. These latter now number five with about one hundred and fifty in attendance. Our school boys assist in singing in the various schools.

Meetings among the Christians have been often really inspiring. They seem to be grasping the thought of God's power to work in them and through them by His spirit. As a result they have grown perceptibly in meekness and in zeal for the spread of the kingdom of Christ.

Their gifts for the year amount to rupees sixty-three, of which a large portion is used to assist in pastoral support.

The Pastor is a man with a humble, reverent heart, and a yearning for souls, and we believe that there must soon be a response to his labors and those of the church. In addition to two of the school-boys a third has been baptized—a Mala from a village twelve miles from

here, the first convert from that region. His conversion is the direct result of the testimony of an old Christian who cannot read, and has been considered a nonentity in the working force of the church. We are realizing the meaning of His word "Not by might, nor by power, but my Spirit saith the Lord of Hosts."

Work is being done systematically in the town, Mala street, but with no direct result as yet. The Missionary's *Bible class* has been regularly attended by a small number, of whom several caste men are the most diligent inquirers. Three of these have stated their acceptance of salvation through faith in Jesus, and we are praying that they may very soon openly confess Him in baptism.

Our Bible-women only work in the town and report fifty-nine houses as open to their ministrations. Owing to lack of a lady missionary's supervision it is dfficult to estimate the quantity and quality of their work. At the close of the year a series of meetings was held in which all joined heartily in prayer and praise and in invoking a blessing upon the work of the year.

Boys' Boarding School.—This year has been a very good one as compared with former ones. We have secured the services of an experienced Christian man who is well qualified, and who with his wife exert a great influence for good upon the children in their charge. Two boys have been baptized during the year, and others have professed conversion. Four boys went up for the Primary or Entrance examination, and *all passed*. Our boys have been taught sewing by Mrs. Smith, and the older ones have made their own coats neatly and well. One of our brightest boys died of beri-beri after a very short illness. The general health of the boys has been excellent.

The Caste Girls' School.—This school is our own private undertaking at the request of several Hindu families in the town. The attendance averages about eighteen. Bible lessons and catechism are taught in addition to the usual subjects. Our Caste Girls' Sunday School is attended by all these pupils, and a few of their friends. Mrs. Smith has the supervision of this school and of the Boarding School.

Medical Work.—Owing to our absence from the field during the summer months the number of patients is slightly less than last year, but the amount of work accomplished has been proportionately greater. We now have two men in training, so have more time for preaching and conversation with patients.

Most of them listen with attention and many with interest. We have a large motto in Telugu text which says "God is love," and this occupies a conspicuous place on the verandah wall where it gives its silent but powerful message to all who are able to read. This is our

first year of self-support in medical work, and we find that without putting undue pressure upon the poor we are able to fairly cover the cost of drugs by small fees. We hope soon to receive enough to pay the salary of the compounder too.

Patients treated	New .. 2,650 Old .. 1,428		
Total treatments	..	..	4,078
Teeth extracted	..	..	657
Other minor operations	..	..	192
Major or severe operations	..	..	4
Cash received from patients	..	..	Rs. 250

We can now undertake work which would have been impossible without a dispensary building.

Books and Tracts.—As Bro. McLeod took charge of Anakapalle last fall, and of Narsapatnam early in the year our opportunities for the sale of books have been greatly limited.

Five Bibles, seven Testaments and one-hundred and seventy-eight Gospel portions have been sold, as well as several hundred religious books to the total value of fifty-six rupees.

Over six hundred copies of the *Messenger of Truth* and five thousand tracts have been distributed.

A Reading Room has been added to our Dispensary building in the expectation that it will be utilized by some of the pleaders and parties who attend the District Munsiff's Court next door to us.

Large numbers of tracts are accepted and read by our dispensary patients. It is our custom to read and explain a tract before distributing copies. Our patient's cards, with date and number of prescription, are written on the back of small Telugu text cards, and as these must be returned each time a fresh supply of medicine is required they are carefully preserved, and we hope the message they bear is read and pondered upon.

Field Work. -Owing to sickness at home and among fellow missionaries, and also to the unfavorable weather of the monsoon season, touring has been more neglected than usual. However, with the help of the magic lantern large audiences have been secured even during the farmer's busy season.

Instead of taking in a large number of villages in a hurried round a more systematic and sustained effort has been made in a few definite ones, and we believe the result has been a more intelligent reception of the Gospel message. People were uniformly friendly with one exception. The inhabitants of a Mala village refused to listen to us on the ground that one of their friends had been baptized by Bro.

Barrow in Narsapatnam, and had died soon after. We were obliged to leave them with the warning that many of them would also soon die, and had better prepare to stand before Him whose love thay had slighted and rejected.

Our message is becoming more widely known as the result of years of patient sowing, and we look for a harvest soon. "God giveth the increase."

Needs.—As the magic lantern is proving so useful in attracting hearers and in illustrating the Gospel message we desire to supplement our present very limited stock of slides, some of which are worn out in the service or have been destroyed by the climate. The present outfit is the missionary's private property, but no funds are at present available for increasing its usefulness by enlarging its series of views. If any good friend has a second hand type-writer of any pattern to spare it could be used in increasing correspondence with friends of the work at home. At present when not too busy the missionary is usually too tired to attempt much correspondence except what is necessary to the transaction of business.

E. G. Smith.

MARITIME PROVINCES' MISSION.

BIMLIPATAM.

The most **conspicuously interesting event** of the year under review has been the baptism of a convert from the caste called Srooshty Kernam,—a caste that claims to be a branch of the Oriya Brahmins. Kantamahunthy Appalanarasayya is his name. He was our Telugu Munshi in 1893 and received his first telling impression of the truth and beauty of the gospel from a verse of scripture which he was teaching Mrs. Morse to read in Telugu. The passage was "Whosoever will, let him take the water of life freely." Some years afterwards, we heard that he was dead, and we mourned for him as a soul lost beyond the reach of hope. But about the middle of 1898, whom should I meet, face to face, in the street, but **our dead Munshi !!!** I told him that we had heard that he was dead, and thought he was in hell! We both trembled while the simple gospel was pressed home upon his heart. This was the beginning of a long series of secret interviews both with the missionaries and the Telugu brethren. One old Hindu Nicodemus, who used to be Bro. Churchill's Munshi, was a great encouragement to him to press onward in spite of the mad clamor of a hundred heathen relatives who tried to chain him to the gates of hell. Indeed, before we met that day, on the street, he had read a Telugu New Testament all through, and Jesus had already ordered the stone to be taken away from his grave. He was deeply in debt. One large creditor promised never to mention his debt again if he, on his part, would promise never to become a Christian. At the same time the creditor threatened to sue him and pursue him to the fullest extent of the law, until he paid the last copper, if he should turn traitor to the religion of his fathers. In the teeth of this and other temptations and threats too numerous to mention, his burning heart urged him onward. He understood plainly that the Mission would not pay one rupee toward liquidating his debts. Nevertheless, at half-past nine o'clock, Wednesday morning, December 18th, our little flock met on the bank of a brook, near Polepilly, where, after prayer by Bro. P. Somalingam, and "Nothing but the blood of Jesus" sung in Telugu, our new brother, Kantamahunthy Appalanarasayya, was led down into the shining waters and baptized into the name of the Father, the Son, and the Holy Spirit

The Mission School has been attended by some fifty to seventy boys, mostly Hindus, throughout the year, and has been an invaluable agency in the work of instilling the truths of the gospel into the young Telugu mind. The gospel is preached and taught daily by the Head Master as well as by the missionaries. Miss Newcombe has taken a special interest in the school, and has had daily Bible classes whenever her other regular work permitted.

Bible Depot.—We have not had a man to keep the **Bible Depot** open all day; but it has been kept open pretty regularly at certain hours in the afternoon, by one of the christian teachers. We believe this is the beginning of a good work that will mean more and more as the Lord enables us to increase its efficiency.

The Bible Institute has been a living organisation, and has told upon the life of the church. Many a happy and soul-stirring hour have we spent together, in the chapel, over the discussion of such questions as, "Paul as a Preacher", "Christ as a Preacher", "The Resurrection of Jesus", "How to Study Your Bible," etc. The special subject of the missionary's Bible Class with his Telugu fellow laborers has been the Life of Paul. The hours spent with them over this inspiring theme have been amongst the sweetest of the year.

The visit of Bro. Laflamme from Cocanada with his week of **Magic Lantern Lectures** on the Bible accompanied by the plain preaching of the gospel was much appreciated both by Christian and the non-christian community, and had an awakening effect upon many minds. As one result, one brother is collecting money for the purchase of a lantern as an aid in preaching the gospel to his countrymen.

The usual amount of touring has been done. One especially enjoyable tour was on the Bobbili field, at a place called Rayagedda, ninety-nine miles north of Bimlipatam. I went there, in February, at the request of Bro. Gullison, who was a victim of malarial fever at a time when a visit to this important centre was very necessary. It was a great joy to be able to spend a season with the new converts of the village of Chekkagoorda near Rayagedda.

A little new chapel has been built at Polepilly without the use of any money from the Board, except two logs, an old door and a few old tiles, that were already on hand. The largest contributor was Bro. P. Somalingam himself, who was also the architect. The church has been growing in the grace of giving of their own free-will, toward different enterprises for the spread of the gospel.

The regular Sunday services and the Thursday afternoon prayer-meetings have been blessed seasons throughout the year. The Master has met many times with His little flock, and made our hearts burn within us. The year was closed with a week of prayer.

Grace abundant!—Sunday evening, October 1st., it pleased the Father of Mercies to call our precious infant Frances home to the place prepared for her in His many mansions. We praise the God of all comfort for the amazing grace displayed in the marvellous way in which He ministered unto us in that hour, enabling us to rejoice in His Will as the best for her and the best for us; and in inspiring us to follow his glad soul, by faith, clear through the pearly gates! Words fail to express our surprise and gratitude at this hitherto unknown manifestation of the sufficiency of His grace.

As this report goes to press after the decision that we should go home on furlough in 1900, we wish to record here our debt of gratitude to God for the great mercies which have crowned the eight years that have rolled around since we landed on this shore! We have seen the exceeding riches of His grace and the exceeding greatness of His power. In leaving the field it is a great comfort to leave it in the hands of such fellow-laborers as Bro. and Sister Gullison and Miss Newcombe. The grace of our Lord Jesus be with them.

Number on Church Roll at the beginning of 1899 24, Dismissed 1. Dropped 2, Baptized 1. Present Membership 22.

L. D. Morse.

BOBBILI.

Our third year of service in India has closed. In some respects, it has been the most unsatisfactory of the three. Having spent two years studying the language and people, we hoped that in the third year we would be able to enter heartily upon direct evangelistic and general mission work. This, however, was not to be. The first month of the year found me a helpless victim of fever. After spending a few weeks at Bimlipatam seeking restoration of health by the seaside, I was told by the District Surgeon that I could not hope to rally from the effects of typhod, and rid my system of malaria, without a somewhat prolonged change of climate. Accordingly the first of April, found Mrs. Gullison and myself at Coonoor, a distant hill station, where we remained till the end of June.

Many times I have been devoutly thankful that our Lord and Leader does not need to leave the plains in order to be on the hills. He is always on the spot, in closest and tenderest touch with His own work, and will not allow it to suffer loss. So that when we returned to Bobbili, we felt that the Master's cause had not lagged during our absence, but on the contrary, had moved steadily forward.

Touring.—In November it seemed best for me to go to Palkonda, to oversee the repairs of the mission bungalow there. Consequently only about half of the usual amount of touring was done on the Bobbili field.

The two tours we made, however, were full of interest and encouragement. The first was at Madipilli, a village about seventeen miles from Bobbili, where about a dozen of our Christians find themselves at home. The stay there was most enjoyable. Not only were these needy and hungry Christians, to be daily fed with the Bread of Life ; but all about us, within a radius of five miles, were not less than thirty-five villages occupied by thousands of Chirstless souls whom we daily sought to touch and teach in Jesus' name. As we tarried there, it seemed to us, that the field was fast ripening for a bounteous harvest. Daily the people crowded about our tent, and often lingered till late at night to hear the story of the cross, in song and sermon. Before striking tent we had the privilege of baptising three believers.

Although the handful of Christians in this village are unlectured, and by many, despised, they are taught of the spirit, and wield a mighty influence for Christ.

R. E. Gullison.

The Pedda Penki persecution.—In October, we pitched our tent near Pedda Penki, another large village, 12 miles distant from Bobbili, in the opposite direction. Here, years ago, Bro. Archibald stationed a preacher. But very little apparent good was accomplished, and after a time the preacher was removed to a more promising field. Early last year, we were led to take up the work in that village again. A suitable house was built, and Bro. C. David became the resident evangelist. At first, he was welcomed gladly and listened to with much interest by the people generally. But one young man of the goldsmith caste, Krishnamurty by name. became interested in his soul's salvation. Nothing more was needed to change declared friendship into open enmity. The preacher was warned against having anything to do with Krishnamurty. They threatened to beat him if he continued preaching the Gospel. But David, willing to obey God rather than man, ceased not day or night to preach Jesus as the only Saviour of the world. One morning as the evangelist was returning from street preaching, the goldsmith met him, and true to their threats flogged him severely. The offenders were summoned to court to give an account of their doings. They acknowledged their wrong, begged for mercy and promised to behave themselves circumspectly in all time to come. Then, and not till then, were they pardoned and released. Already it is evident that this little persecution has redounded to the glory of God. Krishnamurty, in spite of all the fiendish efforts of his parents and caste-people, to hold him in the galling and iniquitous, yea even hellish, slavery of Hinduism, is now a free man in Christ Jesus. Under cover of night, he succeeded in eluding his watchers, long enough to come to our tent and tell us some of his heart experience. His very countenance beamed with a peace and joy, so superhuman that we could not doubt his conversion. Recently he has asked for baptism, and Mr. Churchill writes me that had there been enough water in the village he would have been baptized. Four or five more young men are secretly believing, and reading the Bible.

Unexpected fruit after long delay!—One Sunday evening as I tried to repeat the "old old story," an aged man, sitting near by, kept continually anticipating my thought, supplying a needed word here and there; and now and then explaining to the people something which he feared I had not made plain. Surprised at the old man's grasp of Gospel truth, I turned and asked him where he got all his knowledge. Immediately a half dozen voices, or more, replied; "He, sir, is a Christman." "He will not worship idols." Others said: He is Kortiah's disciple—Kortiah was the name of the first preacher stationed there. Thus it transpired that not till fourteen years after the Gospel seed received into that heart, did a

missionary or a preacher know anything about it. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, either this or that. or whether they both shall be alike good."

The Boarding School work is carried on as usual. Some of the scholars are more than ordinarily clever and studious, and promise to be most useful men and women. During the year three of the boarders were baptized. Most of the others profess faith in Christ, and take an active part in their regular weekly devotional meetings.

The Baptisms during the year number only nine. More were prayed for and expected, but God did not bring them. And He knows best. But though only nine were baptized, we fully believe that because of the earnest prayers and effort of the Christians, many more were born into His kingdom. Even now we know of some new believers.

The Church is in a healthy condition amongst her members, and some of exceptional spiritual attainment. Their living, active faith in Christ, and fidelity to the Master, promise good tidings in the future.

The first half of the year they supported their own pastor. Then believing that a paid pastor was not an absolute necessity, they established a Christian school in an out-caste street of the town, and are supporting it independent of mission help.

While we thank God heartily for what He has enabled our native brothers and sisters to experience in the line of holy living and holy giving, we are sadly conscious of the fact that they are very far from where Christ would have them. Yet gratitude is more becoming than complaint.

Already brother and sister Churchill, with health, in a measure restored, and full of faith and hope. are settled at their loved station, and have the work well in hand.

We earnestly pray that 1900 may be crowded with heavenly blessing, not only for Bobbili, but for every one of the stations dear to us, to the many interested ones at home, and to Him who has called us here. "According to your faith be it unto you."

Work among Women and Children.

The last year has been the best of my three in India. and it has left the promise of a better one to come.

With the exception of the month of May I have spent the entire year on our field. Two months more were spent touring with my tent, but the most of the time I have been at the station. Here various interests have occupied us. At one time a number of the

High School boys used to meet every Saturday afternoon in my room, and together we studied several chapters from John's Gospel. Touring and examinations interrupted us, but a few are still coming. At another time the Women's Bible Class claimed a good deal of attention. During all this time we visited homes in the town and in the neighbouring villages. Often we came home down-cast and weary; but sometimes, hopeful and happy. During the interval of about five weeks between Mr. Gullison's going and Mr. Churchill's coming many of the Christians used to gather on my verandah every evening, except Saturday, for prayer. We usually talked for a few moments about the day's work, and then read some Scripture portions regarding "prayer," and this was followed by many earnest prayers for God's blessing upon our field, and also upon our sister and brother laborers. This was a blessed season to many of us.

The School caused some anxious thought. A change in the educational rules cut off our Government grant, and left us dependent upon the results of the Inspector's examination for aid. However, the teachers worked well, and succeeded in earning a hundred rupees more than our previous grant. This pleased us, but better still has been the increasing interest manifested in our school prayer meeting on Friday afternoon. A number from nearly all classes take part in this service either by prayer or by quoting some Bible verse. Seven girls appeared for the Primary Examination. Before the examiners came, one little Brahmin girl said to me, "Before we prayed we were afraid, but now we have peace." I thought that if they had learned *that* lesson it was enough; but the Lord strengthened it by granting their request—every one of them passed.

The two months spent on tour stand out as the best of the year. I cannot tell you just how many villages we visited, but I could tell much that would cheer the hearts of all interested in this work, did space permit. In a village of wealthy dyers we were kindly received last February. In October we returned and the women and children literally thronged us. They wore an abundance of beautiful jewelry, but they listened with the closest attention. On our previous visit one widow followed us from place to place, and this time she would not allow us to go home without coming to her house. As soon as we were seated she asked us to sing, "I am so glad that Jesus loves me." She had remembered the hymn since our first visit, and we hope that she has experienced it also. Twice during the year we visited the Rajah villages, and we saw much to encourage us. We found believers in three new villages. At least eight, whom we had never seen before, told us that one of the believing widows had told them the story of Christ, and that they believe He is their Saviour too. After

returning to Bobbili I sent them a Bible, New Testament and other reading matter. Perhaps I should add that a number of these women read well—an unusual thing.

Recently we have been hearing of one here and one there who are believing; in each of two villages about twenty-five are said to be deeply interested. And so the year has closed bearing a bright prospect.

Maude R. E. Harrison.

CHICACOLE.

The sudden departure of the Archibalds early in July left added responsibilities for the lady missionaries in Chicacole, and also for the writer who was asked to assume charge of this and the Palkonda field in addition to his own.

Brother Archibald has sent a brief report of his work for the first half of the year. It reads as follows:—

Touring.—"Two tours were made covering a period of 61 days. The first was in February to the Savara country in company with Bro. Higgins. Our working force consisted of four members of the Savara Mission Board—Bros. P. David, B. Subraidu and ourselves. We were also accompanied by some other Telugu brethren and our Savara evangelist and school teacher—Papiah. Multitudes listened to the Gospel story with interest and we believe with profit. It seemed as if Lankaparda, where Papiah lives and teaches a school, was wisely selected as a suitable place to open an out-station.

The second tour was upon the Chicacole field and extended over 46½ days. Our work on that tour was carried on from seven centres, occupied in succession. I was accompanied throughout by from four to six Indian brethren who worked with a will. While the great object of the tour was to preach to the out-caste people, special pains were taken to ascertain their number and to fix upon suitable centres in which to locate Indian evangelists. There were found to be from eight to sixteen hundred out-castes within a radius of four miles from each of five centres, and in Chicacole town itself not less than two thousand.

The Mission Hospital was opened on the 23rd of June. We found great difficulty in securing a lady Apothecary. After months of fruitless effort however we succeeded in getting one. At the opening the attendance of the educated Indians was large. The resident Principal Assistant Collector, Mr. Moore, presided. Addresses were delivered interspersed with music. The financial report of the institution was read showing that the receipts to date had been $491.18 and the expenditures $104.75."

An unfortunate choice was made in the selection of a lady Apothecary. She proved to be exceedingly unsuited for the place, and after four months it became necessary to close the hospital, much to our regret. It is easy to see how that this would be especially unfor-

tunate at the very beginning of the career of the institution. However, we expect to reopen again soon. There is a prospect of our being able to secure the services of a woman who possesses, in a good measure, we believe, the qualifications necessary to make the hospital succeed.

The location of helpers among the outcastes was an evangelistic policy that Bro. Archibald came to believe in very heartily. He had secured a piece of land in a Mala centre near Chicacole, and had constructed a house for the evangelist, with the adjoining shed for school and evangelistic purposes. Heretofore the helpers had lived almost entirely upon the *mission compound*. Another lot was purchased in Jalmur, twenty-two miles away, and a house erected there also. One of the first things done after Bro. Archibald left was to get these two centres occupied. Bro. C. L. Narayana agreed to locate in Chicacole (He was originally a Vishnuvite priest), and Bro. Amruthalal in Jalmur. Nothing that I have seen in India along the line of evangelistic work has pleased me like the working of this, to my mind, better method of reaching the people with the Gospel. Each of these brethren has a night school with 25 or 30 pupils in it. Their wives look after this school during their absence on tour. Here the children are daily taught the Word of God, and it is a beautiful sight to see an eager crowd of people, old and young, gathered night after night in the school shed to receive religious instruction. The helpers, who had been accustomed to live amid the clean surroundings of the mission compound, or in the more respectable Hindu quarters, did not like the idea of living in the midst of the outcaste people. One scarcely wonders and can hardly blame them. But the happy feature of the movement is that they are now pleased with their location, and are evidently happy in their work. Land was subsequently secured in a fine Mala centre near Calingapatam. We have let the house on Main Street formerly occupied by our evangelist, who during several years' residence there, did not seem to get hold of anybody particularly. There is a cluster of Mala hamlets around this new location which will afford the coming man a splendid sphere of work. The building is under way, and we hope soon to have the right man. At Old Chicacole there is another choice centre for work among both Malas and Madigas. We have been trying to get land there for months, and now seem likely to succeed.

The staff of helpers needs to be largely increased. We have been importing some from abroad. There are of course many delays and some disappointments. Patience is needed and will be rewarded. Our idea is to get the *place* ready first and then the *man* to fill it. The helpers, whom I found on the field, have shown, for the most part, a most commendable spirit. Bro. Subraidu deserves honorable mention. He has been a great help and joy to me. Brother Amruthalal has also done

splendid work. The two colporteurs are not very successful, but I believe they have tried to do good work. Their sales have been 12 Bibles, 15 New Testaments, 50 portions, total books sold 480, value Rs. 100.

Two tours were made on this field since July. One was at Calingapatam (where Brother and Sister Gibson have always exerted a good influence). That was an enjoyable tour of one week. The other tour of sixteen days was at Jalmur when we made Bro. Amruthalal's Mala parish our chief centre. The evening meetings held there were especially interesting.

The Church has been improving manifestly. Miss Archibald has reorganized the Sunday school and greatly improved it. The Sunday evening Gospel service has been well attended by the Hindus, and has been a very pleasant and hopeful feature of the day's work. Two have been added **by baptism.** Both were from the Christian community. Chicacole has heard the Gospel now for sixty or seventy years. How few have believed! I fear many other places less favored will rise up in the judgment to condemn this Capernaum-like town.

We shall hope for better things from the poor and the despised classes to whom greater attention will be given. The Master bade us turn from those who spurned the message, and give it to those who were willing to receive it.

W. V. Higgins.

Work among Women.

"Not that we are sufficient in ourselves to think anything of ourselves, but our sufficiency is in God," are the words that come to me as I review the past year.

He knoweth all the ways and can make the departure of our beloved missionaries and the other trials He permitted to come to our little band of Christians, work together for their good and His glory.

Work at the Station has been carried on along the usual lines. More of the villages in the vicinity of Chicacole have been visited this year than before. Many show an interest in the gospel, and a few say they are trusting in Christ for salvation.

Bible Classes have been held with as much regularity as possible when at the station, and we rejoice that there is a spirit of love and fellowship among the women, such as we prayed for during the first part of the year. A class for Bible study has been held once a week for caste women when not on tour. They have listened with interest to the lessons, and some of them say they are believing in Christ. One

young woman says that she prays only through Christ for she knows there is no other way to eternal life. These women have learned to sing many of our Christian hymns. He who has begun this good work will complete it in His own good time.

Workers.—Four Bible-women have daily proclaimed the Word during the year then on the Chicacole field and one in Palconda. Two were very much hindered by sickness, but all have worked faithfully. One woman was dropped from the staff of helpers the first of the year because of lack of interest; since then she and her husband have been transferred to a Mala village near Chicacole, and we are very much pleased to see the interest she is showing in Bible study and her neighbours. She is witnessing for Christ in a way that she did not when she was a paid helper.

Our great need on our fields at present is more consecrated workers, and to this end we have been praying.

One woman, who professed conversion eight months ago, said she was willing to follow Christ in baptism. I had hoped she was an answer to our prayer, but God who knoweth best suddenly called her home while I was on tour. Her Hindu relatives testified that she had given up idol worship and died trusting in Jesus.

Mr. Corey has kindly sent me a young woman from Parlakimedi. She can neither read nor write, but I trust will make a successful woman when trained.

Touring.—Five tours have been made during the year, one in Palconda and vicinity, and four on the Chicacole field. Many new villages were visited and the people heard the Word gladly. On one tour the people flocked around the bungalow from morning until night, and seemed never to tire of the "Old, old story." Two Malas from a village near by told us they were so anxious to hear more and have their children taught, that they would give us a house and pay a teacher if we would send a good man.

Mr. Higgins went out to see them a short time afterwards, but they did not think we would take them at their word at once, so were not ready to keep to their verbal promise. We still hope that ere long we will have a family witnessing for the Master in that village. Several tours that had been planned were given up because of extra work at the station. This is a work that is very much needed, and we hope to be able to accomplish more the coming year.

Evangelistic School Work among the Children has been our forward movement this year. Sixteen schools have been successfully carried on throughout the year in and around Chicacole. All classes

have been represented and the average attendance very encouraging. The children have committed many Bible verses and hymns to memory, and can tell the story of the life of Christ quite accurately. The children, who cannot read, have not progressed nearly as rapidly as those who can, but all have done well. The only inducements offered were tickets and after so many tickets a bright card. At the close of the year rewards were given for good attendance and general proficiency.

On the twentythird of December all were invited to the church to the prize distribution. Over three hundred children from all classes came, each school carrying a banner on which was a text in gold letters. The different schools were called on to sing a hymn, repeat a verse, or answer questions.

The chapel walls resounded as never before when all sang together " Jesus loves me," and " nothing but the blood of Jesus."

Many Hindn visitors came and seemed pleased to see their children taking part. Before closing, prizes were given to the ones who had earned them, and fruit and candy to all with a promise that, if they worked hard next year, they too would be rewarded. Four of our Christian boys have been a great help to Miss Archibald and myself in this work, and we trust that next year they may be able to assume, to a large extent, the responsibility.

This work among the children is very hopeful indeed, and will tell for Christ in the coming years.

M. Clark.

School and Evangelistic Work.

Two years have flown—two years since we tearfully, yet joyfully, exclaimed, " At last! at last!" as we caught the first glimpse of India from the port-hole of the *Oriental*; two years since we gained the first view of Hindu idolatry. Sitting on the third-storied verandah of the Bombay hotel, we are attracted by the cries of the beggars, the rattling of the snake-charmers, and the clamouring for the incessant repetition of the feats of the native gymnast—but see, near at hand, a half clad Hindu places his idol against a Margosa tree, and bows this way and that way two hundred times in servile adoration. The experiences of the first three weeks made the " whole head sick and the whole heart faint," but grace was given not only to endure but to hopefully labor even when surrounded by the most shocking heathen spectacles.

Preparation.—The first examination was passed in September 1898, the second in March 1899, and the third and last in July of the same

year. Studying in itself was pleasant, but one's patience was often tried by the arrogant behaviour of a most orthodox Brahmin Munshi.

Station School.—With one exception all of the 30 pupils creditably passed the examinations for higher grades. Many appplications for admission have been received; but the policy is to admit few, so that the expenditure may be less and the advantages for the Christian children greater. Since Mrs. Archibald's departure in July the usual Bible classes and daily morning services have been continued. The Hindu students attend the Sunday school, and we have reason to believe that several have given their hearts to Jesus.

The Sunday School has had an average attendance of 55. A few made over 90 in the recent examination on the International Lessons. We use the large *Lesson Rolls* and black board, and have a library of 250 books and pamphlets. In addition to this school there have been 16 other regular weekly meetings for children.

The Reading Room which was opened in 1898 has been fairly well patronized, and affords one of the best means of presenting Christian truth to the educated public. A teacher said recently, "Oh, Miss A., if you have leisure please explain the way of salvation. I feel my religion will not save me." Of the 20 newspapers on the table 5 are donated by Canadian friends. A Scripture calendar, text cards and the decalogue in large type adorn the walls. The books on hand for sale, in addition to Scripture portions, include such topics as "Moral Courage," "Caste," "Child Marriage," and kindred subjects.

The *Savara* Tour.—The happiest days of my life were the eleven spent among the Savaras. What is the surpassing joy—it is that of pointing responsive souls to the Saviour whose "arms were nailed wide open on the cross to *for ever* receive all who will come."

Sunday, November 12th, will never be forgotten. For three hours fifty or more sat outside the tent and listened earnestly to the testimonies, exhortations and singing. When they rose to go one said, "Now why did you come—to see the white woman who sat on that stool or to learn about God and the way to heaven?" Another said, "We never heard a story like this—the wonderful love—is it not a new Gospel, a translation?" The baptism in the lovely pond nestled in the verdant hills; the administration of the Lord's Supper by Mr. Higgins to the 10 Savara Christians in the presence of 100 spectators; the daily evening visits of the women to the tent and their repeated assertions,—"We want to learn;" the meeting with the women of Gonapalam, when four for the first time said they would love and serve Jesus only; the conversations with the Savaras from the Hills far away and their pathetic

statements,—"No one ever told us before"—these and many other incidents will ever linger in the mind. Bro. P. David gave himself fully to the work and labored with untiring zeal. For months we had prayed for a blessing on this tour. The Lord did bless us. Oh Lord, my God, "I will hope continually and will yet praise Thee more and more!"

MABEL ARCHIBALD.

PALKONDA.

The neglected field is a term appropriate to Palkonda. It was set apart from the old Chicacole field in 1892. First we looked for Mr. Morse, then for Mr. Barss, to settle there. Since Mr. Barss left India (without being able to carry out his purpose of settling on the field) it has waited in silence for a missionary herald of the cross to traverse its length and breadth with the message of life. Its appeal has been mute but mighty. With a non-Christian population of 212,000 scattered over nearly 500 square miles, and huddled together in 470 villages, its *appalling need* has been its touching appeal. Of late both Mr. Hardy and Mr. Gullison have been drawn towards Palkonda. For a time we hardly knew who would get this coveted opportunity for service. But at last the matter is decided, and Mr. and Mrs. Hardy are to locate there while Mr. and Mrs. Gullison feel called to Bimlipatam.

There is **no Church at Palkonda** yet. The half dozen Christians on that field are members of the Chicacole church. Probably a separate Church will soon be organised.

The Indian helpers are few as yet. There is but one evangelist, one colporteur, and one Bible-woman. Bro. Hardy will organize matters and enlarge his staff at once, or as soon as suitable places among the outcastes can be secured for labours to locate. The evangelist has spent most of the year in Chicacole, as it seemed wise for him to be under the missionary's eye as far as possible. He has many good qualities—can preach the gospel well, and in doing so he sticks to the central truth of salvation through the crucified Redeemer. But he is weak in character and sometimes the poor old man seems in danger of becoming a "castaway." Under good, strong influence I think he may yet be greatly used of God, as a soul winner. The Colporteur is not an adept at the bookselling business—not "to the manner born." He would like to do the work of an evangelist, but does not seem admirably fitted for that either. But I notice a change in him for the better. He is more mellow than he used to be—has a less harsh and fierce manner of approach. If the love of Jesus were more fully shed abroad in his heart by the heavenly Dove, he would be a very much more useful man, either as colporteur or evangelist. His sales for the year have been : Bibles 2, New Testaments 15, portions 20, total books 480, value, Rs. 22-14-11.

Missionary labour on the field the past year has been very meagre. Miss Clark made one tour early in the year. Mr. Archibald was not able, I think to visit the field at all. In July I took charge after his leaving for home, and during the last half of the year I visited the town of Palkonda twice. These were but hurried visits and no preaching among the heathen was attempted.

The Mission House was constructed without foundations eight years ago as a temporary dwelling for the mission family with the idea that it would be subsequently turned over to some other use, and a more substantial building be erected for the permanent mission house. The soil in that locality is treacherous and a heavy foundation seems worse than none at all. The Building Committee examined the house, and found that without foundation it had stood well. It was therefore decided to repair and improve it to the extent of Rs. 500. This has been done and now we think the house sufficiently safe and comfortable for a mission family for years to come. A house in India is not always cool in proportion to its size. The single bungalow plan gives good circulation of air, and if located in a favourable place may be built of quite moderate size, and yet be about as comfortable as most houses in this country.

The New Missionaries have reached their field as we go to Press, and the work has been handed over to them. May brother and sister Hardy, our Palkonda missionaries, have a long, happy, and useful career at this station.

W. V. Higgins.

THE CHAPEL. AKULATAMPARA. PASTOR DAVID'S HOUSE.

It was in this obscure place that the work of grace began before the Mission was opened. Six believers were found here.

PARLAKIMEDI.

During the year a plan has been in course of development by which we expect to turn our attention more particularly to **the out-caste portion** of the population whom, when we come to search for, we discover to exist in much larger numbers than was hitherto supposed. Probably 60,000 would be a conservative estimate for the Parlakimedi field alone. Up to the present very little attention has been paid to these people. Most of the converts have been from among the caste people, and the helpers, mostly caste men, who are naturally very strongly disinclined to reside among these poor despised people. However, the brethren have shown a most commendable spirit, two have volunteered to live in a Madiga street, and all are co-operating in the work. Three pieces of land have been secured in as many villages, and two houses for families, with rooms attached for school purposes have been erected. We meet with considerable opposition in the purchase of land, but it is not nearly so pronounced as we had expected. There is ample room for forty additional helpers on this field, were the needed men in view and the money to support them forthcoming, the whole number could be located in suitable centres within a few months.

In my judgment the weak point in our system is the small proportion of the native force to the missionary staff. The work of evangelization must be done largely by the native brethren.

The experiment of importing men from the south to work as teachers and evangelists has not proved to be an entire success, although not altogether a failure. We believe that there are men in the southern missions who have the grace and grit to be pioneer workers, and we are praying the Lord of the harvest to send forth laborers into this great northern harvest field.

It is reported that the Lutheran brethren are about to open a station at Gunapur, a town in the Vizagapatam district. But hitherto regards as a part of the Parlakimedi field. As it is 35 miles distant from our head station, I have been able to do scarcely anything there, having visited the place once only in four years. However, the preachers usually make one or two trips in that vicinity annually. With our present staff of workers it is impossible to do the work which ought to be done on this large field. Should our brethren open the station at Gunapur, may they come in the ful[illegible] and power of the Spirit.

The **great problem** of the evangelization of the Savaras, so many of whom are within the bounds of this field, remains unsolved. In the absence of a Savara missionary who would live among these hill people, some of our missionaries from the plains are volunteering to make occasional tours with some of their Telugu helpers. The lower hills seem especially feverish in some localities, and the touring parties have suffered a good deal from Malaria. Possibly it will be unwise for Europeans or natives of the plains to attempt to reside on these lower hills, unless healthful sites can be found. But it would be hasty to pass judgment in the matter from the experience of an occasional tour.

Summary.—Helpers 8, Churches 2, Members 95, Baptism 11, Contributions Rs. 50.

H. Y. COREY.

TEKKALI.

Ninety-nine has been in many ways a good year with us—full of the goodness of God. Bro. Hardy was with me most of the year. In addition to his Telugu study he rendered valuable assistance in many ways.

The Staff of Indian Workers consists of four evangelists, one colporteur, two teachers, and five Bible-women. I think we are especially blessed in our staff of Bible-women. Some of them are very capable and have had a good deal of training. With the exception of Kunchama (who has no husband to support her) these Bible-women give their services in gospel work without salary. They are anxious to work, and would do far more if they had a missionary lady to lead them. One evangelist and one teacher are Savara brethren, and are laboring among their own people. The other evangelists are located in three out-caste quarters of Tekkali. The other teacher is a young man, John Francis, who has given splendid satisfaction in organizing a school among the Relli people. Colporteur Jacob is still regarded as an adept at bookselling.

Our plan of campaign !—Work has been carried on in Tekkali for many years, but now that it has become a separate mission station the work has naturally assumed a more organized and aggressive form. We were face to face with several problems. Our first aim was to increase the staff of Indian workers, and the next question was where to locate them. We felt led to concentrate especially upon the out-caste (the Malas, Madigas, Rellies, Yatlas, etc.). The Lord seemed to show us three important places in the outskirts of Tekkali, where we could surround the town with a line of operations. On the North was the Relli street where some of our christians live, and where humanity in abundance could be found. The physical and moral filth is almost indescribable, and one would need to look for a good while to find a more unpromising field of labor. To the West was the Yatla street where we have a few more christians, and where throngs of the same sort of raw material abound on every hand. On the East was the Mala street where much work had been done in former days, and where we hoped for fruitage. In these three hamlets especially, we decided to pitch battle with the enemy of souls. The next question was how to organize the work in these centres. This brought up the question of the location of the workers. Places must be provided for them somewhere. Should it be upon the mission compound, or in some other

isolated quarter, or in some clean and respectable part of the town? It became a growing conviction with us that if we would reach those outcaste people the only proper place for the native workers to live was *down in their very midst.* Visitations however frequent would not meet the case. They must become "part and parcel" of the community—live there as a friend and neighbour day after day and year after year. They must interest themselves in the daily lives of the people whom they would win for Christ and visit them in sickness, help them in times of trouble, etc. Itinerating work among the villages has its place and is important, but the worker should have some well defined and especially designated parish where, when at home, he is surrounded with those who are especially his care. With this plan of work in mind we secured land in these hamlets, and erected cheap but comfortable houses after the style of the other houses in the same locality adjoining the preacher's house. A school shed was erected which we designed also as a suitable place for religious services, especially in the evenings, and a place for the preacher to hold religious conversation with interested enquirers on rainy days and in leisure hours. Bro. T. Guraviah, with his wife Martha, located in the Rellie street. They are both promising workers and show a splendid spirit. Bro. Tathiah and his wife Veerama hold forth in the Yatla street. The Yatlas call him "*our* preacher" and it is especially enjoyable to see them gather at night, after the day's work, at the shed, to listen to Veerama's singing and Tathiah's preaching. He is not dressed in the *proverbial preacher's outfit*, and he is not standing yonder delivering his address to a shy audience who wonder who he is and where he came from, and what he is paid to come. He is not surrounded by a boistorous crowd who try to argue with him and hinder him from preaching the gospel. He is not dressed up, but just like themselves. He is their teacher and they gather around him eager to listen. It has so often made my heart glow to witness this kind of work. Bro. Sadhu and his wife Ida occupy the Mala field.

Evangelistic Schools.—We have no "Station School" as called. The children of the Christians are expected to avail themselves of the existing Government schools. This generally seems feasible and a great saving to the Mission. Our aim is to have our school work *chiefly evangelistic*, that is, evangelistic work among the children. There is a day school in each of our three outcaste hamlets, but the Relli street school is the only one that has kept up regular sessions daily. In the others the children gather chiefly at night. Of course, in them all our main purpose is to teach them the Word of God. When well organized we hope to have Martha, Veerama and Ida teaching Christian hymns, Scripture texts, and Bible stories to about 75 children daily. Some ten or twenty of the Relli street children attend our

chapel services on the mission compound each Sabbath. They are bright children and are learning much gospel truth. Alas! their parents have been so steeped in sin, and their minds so filled with prejudice and superstition, that they seem far less hopeful than the children. With proper tact I believe children of all castes can be gathered weekly or semi-weekly in their various streets for an hour just to learn Christian hymns and Bible stories. This is evangelistic work of a most promising kind. For this we need special workers who are trained for it, and who can go about day by day from street to street doing this kind of work. We hope to see the day ere long when we shall have three or four hundred children in Tekkali in such schools. It is a golden opportunity.

The year's Ingathering.—We were permitted to baptize sixteen during the year. Some ten of these were Savaras. Two were Malas, and two were Yatlas. The Mala young man is a street sweeper. When he was baptized, his wife forsook him. Not long afterwards she came also and is a promising convert. One of the Yatla converts is an interesting case. His name is Latsana. His wife Seetama was baptized some time since. He had deserted her and was living with two Mala women (sisters). We thought of getting a divorce for Seetama, but found that Latsana wished to give up these other women and remain with his own wife. To our joy we found that he had been frequently listening to the gospel at Kunchama's house. He came to experience a change of heart and life, was baptized, and is now living with Seetama. Oh! that the power of God's grace may yet more wonderfully be manifest in them.

The church selected Bro. T. Guraviah as their evangelist and they give two-thirds of his support. Some of the members still seem to have no conscience about the Sabbath, and manifest very little spiritual life. We hope they are children of God. Six members were excluded during the year. A goodly number of the Church are giving toward the support of the gospel, but those who are not deriving their living from the Mission are extremely poor.

The *Savara* Mission.—This Mission was started a year ago. It is the child of our Telugu Association. We hoped to interest our seven Telugu churches (in our Mission) in this work of giving the gospel to the Savaras. The Board consists of four Indian brethren appointed by the Telugu Association and three missionaries appointed by our Conference. Nearly all the churches contributed to this work during the year. The Bimlipatam church took an especially deep interest in it. Our Sister, Miss Eva D'Praser, gave Rs. 1,100 to the Savara work before going to Canada on a visit and since her return has given Rs. 1,000 more. Last year the Home Mission Society of the Telugu Convention

of the American Baptist Mission, gave us Rs. 72. This gift is renewed for another year. We hope to have a Savara missionary ere long. For the present the Savara Mission work is being superintended by the Tekkali missionary. Bro. Goomana is the only evangelist at present. He is doing good work. Bro. Papiah teaches a school at Lankapardu and also helps Goomana in his work. Our aim is to get some of the missionaries and Telugu brethren to help us by occasional tours. Bro. Archibald and I made a toui early in the year. Miss Archibald made one near the close. Gopalpore is where most of the Savara Christians live. It is three miles from Tekkali. They hoped to build a chapel, start a school, and organize a separate church. But their crops have failed and this will delay the matter for a time.

Summary of Tekkali Statistics.—Number of members at the beginning of 1899 was 42. At the close 55, baptized 16; excluded 6; received by letter 5; died 2, net increase 14. Contributions of Indian Christians, Rs. 77.

W. V. Higgins.

"Oh, magnify the Lord with me and let us exalt His name together." Ps. 34 : 3.

The past year has been laden with the manifold bounty. All that I have experienced of bliss in the past year has been of His gracious bestowal, and anything that I have been enabled to do has been because of the life and the strength which He gave. The record of the past year in this work is a record of what God has done in proportion as he has worked in me, "both to will and to do of His good pleasure."

Studying Telugu has been my chief work, and the past year found me a little more equipped with the language than the previous year. Along the line of acquiring the language it has been rowing up stream against a pretty stiff current all the way; but it has been sweet to know that the Master was in the boat, and that it was in His name and strength that I rowed against the current of Telugu idioms and constructions; and it is now with gratitude to Him who gave me the grace to continue, and the strength to struggle that I close the old year and enter the new.

While seeking to make the best of my Munshi for my own benefit and the glory of God, it has also been my desire to be of the best possible use to him. Therefore as he unfolded to me the mysteries of the Telugu language I sought to unfold to him the mystery of the love of God as seen in Christ crucified. He has often caused us to rejoice by his clear testimony to his faith in Christ. The reason that he has given for the hope that was in him has been all that could be expect-

ed of any one. At other times our hearts have been sad as we have seen him kept back from walking in the path of obedience because of fear. Instead of hope, doubt concerning him has often been uppermost in our minds. Gentleness toward him has almost been replaced by severity, and instead of treating him as a brother in Christ we have sometimes been tempted to treat him as a hypocrite. But when we have heard him entreat us not to lose confidence in him and strengthening that plea by saying, "my friends despise me and call me a deluded Christian and an out-caste dog, because I will not take part in their worship," that love which "suffereth long" and "hopeth all things" bids us still hope that he is God's own child and wait patiently for the day to come when he shall be saved outwardly as he now professes to be saved inwardly.

Touring.—The following places have been visited in company with Bro. Higgins: Calingapatam, Jalmur, Sompet and Mandasa Kirta. While at the first place Bro. Higgins secured a piece of land in an out-caste street on which to build a house for a preacher. That should have been a "red letter day" to that village, but, alas! they do not know the day of God's visitation. One morning after we had gone out on our bikes to a village the rain came on and we could not return when we were ready. We sought and found shelter under the eaves of two poor huts, Mr. Higgins under one and I under another. While the rain came down we sought to interest those precious, though woefully deluded souls, in that man who was born to be "a hiding place from the wind and a covert from the tempest;" as "rivers of water in a dry place" and as "the shadow of a great rock in a weary land."

From Calingapatam we moved on to Jalmur. Word soon went around that two Europeans had come. In a short time we had a goodly number of inquisitive visitors who came to see how they might get some money out of us. We begin, however to talk to them of the way of life, and we soon find that a gospel which strikes at their pride of heart is anything else but welcome, and they do not want Christ and His Salvation whatever else they may want. Here our good intentions toward this people were rewarded by some one stealing some of our belongings. It is striking to see those who are so anxious to get something for nothing so slow to take that as a gift that was bought at such a tremendous cost for them. One day, accompanied by a preacher, I went to a village and began to sing the Gospel when a singing professional beggar came along. He looked upon us with condensed contempt and regarded us as the small dust of the earth. In his presence we thought it fitting to call attention to the difference between those who came in their own name and those who came in the name of Christ. We said "when as this man is singing for *his own* profit we are singing for

yours." We showed that he was singing that he might obtain their rice and money, while we were singing that they might obtain eternal life "without money and without price." Although the poor people did not possess this eternal life they knew enough to see the difference and to say, "yes, what you say is true." It is somewhat gratifying to know that this lazy self-righteous imposer on the poor had to spend his breath for naught once in his lazy life. May God watch over the seed sown there.

Sompet was the next point to visit. This is the place which is calling so loud for a new missionary, and it is to be hoped that it will not call very long before he comes. Here several good elevated building spots lift up their heads as if to say "build a Mission House on me;" but we have to answer "no money! no Missionary." Here as elsewhere there are proud self-righteous people who will have none of Christ, not even the sound of his name, but on the other hand, here, as in very few places, did we find people who listen with an eagerness bordering upon a hunger for the Gospel bread. As we saw the way they listened to the word we could not help sending up our hearts to the God of Missions in prayer that in the near future a missionary and his staff of helpers may be stationed there as a perpetual witness to Christ. *They* were to all appearance hungry but did not know how to eat. May the Holy Spirit teach them now.

Mandasa Kirta.—This is where a petty king resides. We were invited to his palace to see him and Bro. Higgins did not lose the opportunity for testifying for Christ. As Christ crucified was set forth before him he seemed to take no little interest; but those wily Brahmans who surrounded him, whose rice and curry depends upon keeping him in darkness with themselves, did all they could to keep the veil of blindness over his eyes. We went, the word was spoken, we came away, the rest must be settled between this man and the Judge of the quick and the dead. Unbelief and indifference seemed to prevail in this place, and no mighty work was done because of unbelief.

In connection with the work done among the out-caste element in Tekkali, I might mention the treating of sore eyes and ears, and other complaints, visiting and caring for the sick, etc. We would pass the year's work on to be reviewed by Him who judgeth righteously, and wait His approval or otherwise when on that day "we shall all stand before the Judgment seat of Christ."

JOHN HARDY.

VIZIANAGRAM.

OUR experience in the prosecution of mission work during 1899 has added a good deal of interest to that of previous years. But the problem "How to conduct the operations of this mission station in the best way," still seems only partially solved. In connection with the guiding Providence of God, by which we hope ever to be conducted safely, there appears to be a large sphere for the exercise of the most consummate human wisdom available. The actual attainment, and the ideal to be reached, are still separated by a long space. But we must continue the pursuit.

I. Effort connected with the up-building of Christian Character.

"It is God who worketh in you both to will and to do of His good pleasure." Foremost among the exercises which we practise is the daily morning reading of God's Word and prayer. These readings are a part of the assignments made for the regular quarterly meetings, and examinations then held. A considerable portion of Scripture is committed to memory. Subjects are submitted for study, matters of interest to all are discussed when we come together. The quarterly meetings have grown in importance during the last four years. They seem capable of being made more effective for good in time to come. By means of them we are able to keep both the older and the younger members of the Mission in a course which means improvement in Christian knowledge. The interest awakened has proved encouraging.

The meetings of the Church have been held regularly. The two Sunday Schools have maintained a growing interest.

An effort has been made to carry on our Mission Day School as an Industrial School. The pupils are engaged during half of the day in the classes under their teacher, and the other half in manual work. For this work they are paid at a fair rate of wages. The earnings thus enable them to pay for their own books, slates, etc., and one anna a month each as school fee. This method has many commendable things in it. The pupils show marked improvement in various ways.

In addition to the other industrial work we have had a carpenter engaged, and two boys, in particular, have earned something of the use of tools by working with him. This method seems to help the solution of some difficult problems.

Christian giving has received especial attention during the year at the Church meeting. In April, the members pretty generally agreed to make the tenth of income the basis of giving in supporting Christian work. We have been enabled to follow that course during the succeeding months. Some have found a blessing in it.

II. Effort toward the evangelization of the Heathen.

The preachers' staff has been enlarged by the addition of three making eight in all. Five of them have been engaged, for the most part, at the three out-stations; and the others in the Mala and Madiga hamlets in and near the town of Vizianagram. Some token of encouragement appear: but the darkness is appalling.

Four tours with tents and helpers were made between February 7th and April 1st. These occupied fortyone days in all. The number of different villages visited was 244.

We have made an effort toward the establishment of a Book Room in the town of Vizianagram. Rupees two hundred from our Church funds have been devoted to this object.

The number of books sold on the field during the year amounted to 269. Of these there were 8 Bibles, 22 New Testaments, and 21 Scripture portions.

One hundred copies of the *Messenger of Truth*, forty copies of the *Progress*, and fifty copies of the *Telugu Baptist* were taken. For the greater part of these, subscribers have been obtained who paid the subscription price.

For books and papers sold we have realized Rs. 83-4-3.

About 20,000 Hand Bills and Tracts have been distributed.

A few days before the close of the year we were greatly cheered by the arrival of Mrs. Sanford, accompanied by Miss Blackadar.

We praise the Lord for all the goodness and the help He has vouchsafed to us.

R. SANFORD.

STATISTICS, ETC.

Table I.—Statistics of

Fields.	Year of Opening.	Missionaries. Ordained.	Unordained.	Physicians (Men).	Physicians (Women).	Wives.	Single Women.	Total.	Ordained Ministers. Settled Pastors.	Not settled Pastors.
Grand Total ...	...	17	1	1	1	17	16	51	9	1
1. Akidu ...	1880	1	...	...	1	1	1	3	4	...
2. Anakapalli ...	1898	1	...	...	...	...	...	1	...	...
3. Cocanada ...	1874	2*	...	...	...	2†	5*	9	1	...
4. Narsapatnam ...	1892	...	...	...	...	..	...	..	...	...
5. Peddapuram ...	1891	1‡	...	...	...	1†	1	3	1	...
6. Ramachandrapuram	1892	1	...	...	...	1	1	3	1	...
7. Samulkota ...	1882	1	...	...	...	1	...	2	...	1
8. Tuni ...	1878	1	...	...	...	1	1	3	1	...
9. Vuyyuru ...	1891	1	...	...	...	1	1	3	1	...
10. Yellamanchilli ...	1890	1	...	1	...	1	...	2	...	...
Total, Ontario and Quebec Mission.	...	10	...	1	1	9	10	29	9	1
1. Bimlipatam ...	1875	1	...	...	...	1	1	3	...	...
2. Bobbili ...	1879	2§	...	...	...	2§	1	5	...	...
3. Chicacole ...	1877	1‖	...	...	...	1‖	2	4	...	...
4. Palkonda ...	1892	...	1	...	...	1‡	...	2	...	...
5. Parlakimedi ...	1892	1	...	...	...	1	1‡	3	...	...
6. Tekkali ...	1898	1	...	...	...	1†	...	2	...	...
7. Vizianagram ...	1889	1	...	...	...	1	1‡	3	...	...
Totals, Maritime Provinces' Mission ...	...	7	1	...	...	8	6	22	...	...

* One on furlough. † On furlough. Tekkali, wife on furlough. ‡ Arrived at the close of the year. § One arrived at the close of the year. ‖ Went on furlough July 1st.

Mission Fields for 1899.

Native Workers.												
Unordained Preachers and Evangelists.	Colporteurs.	Bible Women.	Teachers (Men).	Teachers (Women).	Medical Assistants.	Total.	No. of Out-Stations.	Villages in which Christians live.	Villages receiving at least Monthly Gospel Preaching.	Villages of all kinds.	Population of Fields.	Area in Square Miles.
89	13	45	77	29	4	265	44	305	538	5,426	3,500,000	8,832
9	1	4	18	1	1	38	..	73	160	166	100,000	300
2	...	2	...	...	...	4	...	...	...	200	148,000	400
3	1	5	9	8	...	26	3	9	35	60	130,000	200
3	...	2	...	...	...	5	3	5	...	300	175,000	400
8	1	3	6	3	...	22	6	60	56	200	240,000	672
10	1	4	10	2	...	28	12	36	...	200	250,000	400
...	...	1	1	1	...	4	...	2	2	6	25,000	30
8	...	5	6	1	...	21	9	24	110	250	132,000	468
10	2	3	10	3	1	30	...	72	130	200	150,000	600
5	...	2	2	2	2	13	...	5	45	255	150,000	300
58	6	31	62	21	4	191	33	286	538	1,837	1,500,000	3,770
4	...	2	1	...	...	7	1	3	...	275	250,000	496
5	1	2	2	5	...	15	4	5	...	400	260,360	618
3	2	3	6	2	...	16	2	3	...	444	293,301	590
1	1	1	...	...	...	3	...	1	...	470	212,365	490
5	1	1	2	...	...	9	1	4	...	800	318,974	1,719
4	1	5	2	...	...	12	...	3	...	800	380,000	489
9	1	...	2	1	...	12	3	...	...	400	285,000	660
31	7	14	15	8	...	74	11	19	...	3,589	2,000,000	5,062

Table II.—Statistics of

FIELDS.	CHURCHES	INCREASE.				DECREASE.				
NAMES.	Number.	By Baptism.	Letter of Experience.	Restoration.	Total.	Death.	Dismissed to other Churches.	Excluded.	Dropped.	Total.
GRAND TOTAL ...	41	398	122	7	527	67	127	107	40	341
1. Akidu ...	10	107	23	...	130	21	25	40	...	86
2. Anakapalli ..	...	...	...	...	...	...	...	...	...	...
3. Cocanada ...	2	21	17	1	39	5	11	4	4	24
4. Narsapatnam ...	1	6	2	...	8	1	2	1	...	4
5. Peddapuram ...	7	34	2	1	37	6	5	6	...	17
6. Ramachandrapuram...	5	28	39	..	67	8	32	25	...	65
7. Samulkota ...	2	...	4	1	5	1	18	1	30	50
8. Tuni ...	1	30	1	...	31	...	1	8	...	9
9. Vuyyuru ...	5	128	18	3	149	22	23	14	3	62
10. Yellamanchilli ...	1	3	5	...	8	1	4	1	...	6
Totals, Ontario & Quebec Mission. ...	34	357	111	6	474	65	121	100	37	323
1. Bimlipatam ...	1	1	...	...	1	...	1	...	2	3
2. Bobbili ..	1	10	2	...	12	...	...	...	...	..
3. Chicacole ...	1	2	2	...	4	...	4	...	...	4
4. Palkonda ...	...	...	...	...	...	...	...	...	...	...
5. Parlakimedi ...	2	11	2	1	14	...	1	..	1	2
6. Tekkali ...	1	16	5	...	21	2	...	6	...	8
7. Vizianagram ...	1	1	...	...	1	...	...	1	...	1
Totals, Maritime Provinces' Mission ...	7	41	11	1	53	2	6	7	3	18

the Churches for 1899.

Net Increase.	Net [D]ecrease.	Present Membership.	Adherents.	Meeting Places.	[Ag]gregate of Average Con[grega]tion.	Entir[ely Se]lf-supporting Churches.	Contributions to the Churches.	Contributions of Native Christians.	Sunday Schools. Number.	Teachers.	Average attendance.	No. of Scholars added to Church.
							Rs.	Rs.				
186	...	4,270	1,768	122	530	2	4,705	4,566	180	297	4,219	16
44	...	1,688	...	...	...	2	1,838	1,838	46	72	1,346	...
...	...	...	...	...	...	...	...	...	3	4	48	...
15	...	236	450	4	240	...	868	707	23	55	728	5
4	..	31	...	3	...	...	...	32	6	6	60	...
20	...	326	526	11	...	...	223	203	9	17	146	...
2	...	349	...	21	...	...	332	253	19	25	260	...
...	45	44	60	3	100	...	123	115	4	23	270	...
22	...	167	...	...	...	...	...	198	12	19	240	...
87	...	1,036	...	71	...	...	752	704	23	27	266	...
2	...	47	80	2	60	...	93	68	6	10	120	5
151	...	3,924	1,116	105	400	2	4,229	4,118	151	258	3,484	10
...	2	22	50	2	...	...	...	...	1	4	30	...
12	...	85	150	4	80	...	106	57	3	6	150	5
...	...	45	150	3	...	...	...	145	16	7	400	...
...	...	...	...	...	...	...	...	...	...	...	..	...
12	...	95	132	3	...	...	87	49	2	5	25	1
13	...	55	100	2	...	...	98	77	5	10	80	...
...	...	44	70	3	50	..	185	120	2	7	50	...
35	...	346	652	17	130	...	476	448	29	39	735	6

Table III.—Financial

Fields.	Congregational Expenses.									Bible Work.	
	Preachers' salaries.	Rents, Repairs, Taxes of Churches and Preachers' Houses.	Other Congregational expenses.	Total Congregational expenses.	Contributed by Native Congregations.	Native Contributions to Home Missions.	Paid from Home Mission Funds.	Aid from Foreign Residents and Missionaries.	Granted by the Board.	Native Contributions to support Bible-women and Colporteurs.	Granted by Board for Bible-women and Colporteurs.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Grand Totals ...	8,551	390	545	5,620	1,540	166	124	419	4529	72	1533
1. Akidu ...	1,627	...	...	...	...	...	...	...	855	...	...
2. Anakapalli ...	276	48	...	324	...	...	...	...	...	72	...
3. Cocanada ...	646	92	317	1,055	381	...	...	146	558	...	500
4. Narsapatnam.	252	15	8	275	27	5	84	...	197	...	48
5. Peddapuram.	617	16	28	662	163	21	...	200	479	...	75
6. Ramachandrapuram ...	600	8	...	...	240	10	...	...	...	...	...
7. Samulkota ...	...	16	83	99	83	13	...	13	16	..	...
8. Tuni ...	719	28	85	832	198	10	...	...	...	...	...
9. Vuyyuru ...	1,203	35	...	1,238	...	50	40	...	825	...	...
10. Yellamanchilli	84	36	4	124	68	5	...	22	...	...	...
Total, Ontario and Quebec Mission	6,024	294	525	4,609	1,130	114	124	381	2910	72	623
1. Bimlipatam ...	...	...	...	...	...	...	...	...	...	...	...
2. Bobbili ...	400	50	...	450	40	2	...	...	410	...	180
3. Chicacole ...	396	...	...	...	108	...	...	...	336	...	276
4. Palkonda ...	96	...	...	...	16	...	...	...	...	...	126
5. Parlakimedi...	495	46	20	561	49	...	...	38	523	...	159
6. Tekkali ...	372	...	...	...	77	...	...	...	350	...	168
7. Vizianagram	768	...	...	...	120	50	...	...	...	...	...
Total, Maritime Provinces' Mission.	2,527	96	20	1,011	410	52	...	38	1619	...	910

Statement for 1899.

Buildings.					School Expenses.								Summary.	
Church Buildings owned.	Preachers' Houses owned.	Separate School Buildings owned	Native Contributions to Building Funds.	Granted by Society for Church and School Buildings.	Salaries of Teachers not Missionaries.	Rents, Repairs and Taxes.	Other School Expenses.	Total School Expenses.	Received in Fees.	Native Contributions to Schools.	Contributed by Foreign Residents, Missionaries and Government.	Board Funds.	Other Native Contributions.	Total Native Contributions.
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
73	74	15	124	334	6,430	269	4,047	9,210	389	214	703	8,966	45	3,122
28	4	...	...	...	760	...	...	...	...	...	...	577	...	1,838
1	...	...	...	48	...	...	...	...	...	...	...	...	...	*72
3	6	2	...	...	1,081	131	1,565	2,777	52	...	275	2,720	25	375
...	3	...	...	...	...	...	...	...	...	...	...	...	...	32
8	4	...	...	16	452	...	431	883	26	19	...	837	5	189
1	8	...	6	...	72	36	20	128	31	...	128	...	...	...
1	...	1	...	...	1,600	60	1,800	3,460	265	...	...	3,195	15	111
3	8	...	37	...	586	14	...	...	...	...	...	...	...	198
19	6	...	81	...	812	...	...	812	...	195	...	617	...	...
1	2	1	...	...	296	...	...	...	...	...	...	...	...	...
65	41	5	124	64	5,459	241	3,896	8,060	374	214	403	7,946	45	2,815
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2	6	1	...	...	600	3	50	653	...	...	300	353	...	57
2	6	1	...	240	...	...	...	...	...	...	...	370	...	108
...	1	...	...	...	...	...	...	...	...	...	...	...	...	16
2	8	2	...	30	134	...	66	200	...	...	...	200	...	49
1	5	3	...	...	72	...	25	97	...	...	...	97	...	77
1	7	3	...	...	165	25	10	200	15	...	...	...	...	...
8	33	10	...	270	971	28	151	1,150	15	...	300	1,020	...	307

* Contributed by the Telugu Women's Help-meet Society.

Table IV.—School and Col-

Fields.	Day Schools.								Boarding Schools.				
	Number.	Boys.	Girls.	Average attendance.	Native Teachers (Men.)	Native Teachers (Women.)	Non-Christian Teachers.	Total of Teachers.	Number.	Boys.	Girls.	Total.	Annual Average cost (food and clothes) per pupil.
													Rs.
Grand Totals ...	67	970	422	771	81	28	9	97	8	142	100	226	113
1. Akidu ...	22	390	81	...	21	1	...	22	1	23	29	52	...
2. Anakapalli ...	...	...	...	...	...	...	...	...	...	...	...	...	...
3. Cocanada ...	6	64	61	125	8	8	...	16	1	...	64	64	17
4. Narsapatnam ...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Peddapuram ...	7	60	30	90	5	2	...	7	1	18	...	18	24
6. Ramachandrapuram ...	...	...	25	12	10	2	...	...	...	...	...	...	...
7. Samalkotta ...	1	62	4	66	6	...	4	6	1	46	...	46	26
8. Tuni ...	5	48	10	58	4	1	...	5	1	16	...	16	...
9. Vuyyuru ...	13	140	20	110	10	3	...	13	1	16	...	16	26
10. Yellamanchilli ...	1	...	22	18	1	1	..	2	1	16	...	...	6
Total, Ontario and Quebec Mission.	55	764	253	479	65	18	4	71	7	135	93	212	99
1. Bimlipatam ...	1	66	4	54	6	...	4	6	...	...	...	...	...
2. Bobbili ...	3	30	90	100	3	6	1	9	1	6	7	13	36
3. Chicacole ...	3	70	25	80	4	...	1	4	...	...	...	...	...
4. Palkonda ...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Parlakimedi ...	...	...	...	...	2	...	...	2	...	1	...	1	30
6. Tekkali ...	2	25	15	30	1	3	...	4	...	...	...	...	...
7. Vizianagram ...	3	15	35	28	2	1	...	3	...	...	...	...	...
Totals, Maritime Provinces' Mission.	12	206	169	292	16	10	6	26	1	7	7	14	66

portage Statistics for 1899.

Number of pupils in Day and Boarding Schools joined Church in year.	Students for Ministry.	Students in special Bible training.	Foreign teachers or Missionaries employed (men.)	Foreign teachers or Missionaries employed (women.)	Books and Tracts Sold.						
					Bibles.	Old Testaments.	New Testaments.	Scripture portions.	Books and Tracts.	Total.	Value in Rupees.
											Rs.
15	17	6	2	2	73	21	148	2,002	12,446	15,244	812
2	2	2	...	...	7	11	13	118	1,038	1,187	72
...	...	...	...	...	5	2	4	56	828	...	...
6	...	4	...	1	11	3	27	568	5,011	5,620	297
...	...	...	...	..	..	...	...	...	...	...	...
...	...	...	...	...	2	...	2	285	1,224	1,513	35
...	...	...	...	...	10	1	1	80	126	218	5
...	8	...	1	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	4	...	...	1	...	3	6	210	1,000	1,219	...
2	2	...	...	...	5	1	6	178	458	648	56
10	16	6	1	2	40	21	59	1,495	9,685	10,405	465
...	...	...	...	...	...	...	...	...	...	...	...
5	...	...	...	...	...	...	...	...	...	...	28
...	...	...	...	...	2	...	6	162	...	1,220	42
...	...	...	...	..	2	...	17	20	...	448	27
1	1	...	...	...	8	...	10	250	1,678	1,946	75
...	...	...	...	...	13	...	34	54	814	915	90
...	...	...	1	...	8	...	22	21	269	310	85
5	1	...	1	...	33	...	89	507	2,761	4,839	347